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THE BETTER WAY.

AN ADVOCATE OF SPIRITUALISM AS A SCIENCE, PHILOSOPHY AND RELIGION.

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315 Sea View Ave

THE BETTER WAY.

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A. F. MELCHERS - - - - - EDITOR

EDITORIAL.

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RUMOR has it that the Czar of Russia is planning the re-establishment of serfdom. Such an attempt would indicate that the obliteration of the Romanoff dynasty, which has so long cursed Russia and its millions of people, was approaching its end, and an end by violence also. The twentieth century promises to be an unenviable age for tyrants, both civil and ecclesiastical.

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A CASE of dementia in New York recently, caused by undue mental indulgence, again gives us reason to say, that because a weak-minded or susceptible person may become "cranky" on Spiritualism, it is no more to be accepted as a criterion of the Spiritual Science than is religious mania to be accepted as a criterion of Christianity, or love sickness made a standard of judgment for astronomy. People who are ever ready to judge a cause by the first shadow that comes into their path, should remember that beyond every shadow is sunlight, but which can not be seen while in the shadow—of prejudice.

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SPIRITUALISM did not hail its approach with any noise or ostentation. It came with the quiet approach of eventide, and so it continues to move silently through the world. It adds recruits to its ranks constantly and never loses any except by death. All are welcome to its fold, but none are urged to remain or even solicited to investigate. Every soul that is desirous to know whether there is a future life—and what soul is not—will seek the fountain of this information through its own impulse. And honest seekers need not despair of finding it if consistent. "Seek and thou shalt find; knock and it shall be opened unto thee" is as applicable to-day as it was centuries ago, and perhaps more so, because there are more avenues opened, and may have been intended as an admonition for this age.

AS the multitude of churches in Boston, Mass., with their able pulpit advocates of an old faith, can not keep "The Hub" in a decent civil condition through their moral teachings, their clergy are turning the pulpit guns upon civil affairs and their legal representatives, the officials. They have seemed to drop the theoretical as not practical enough for a mixed society, and are giving voice to some stirring accusations and appeals. Our Cincinnati brethren of the Churches are, with some outside Evangelist help, spreading honey on their orthodox bread and butter and publicly praising those whose good works as sinners will, according to Churchly creeds and teachings, add to their future torments. We congratulate the Churches and their orthodox teachers on this practical modification of their creeds. We always rejoice when a fellow-being discards a wrong life for a true and virtuous one.

M. LE ROUX writes in "Fortnightly Review" that during the last ten years the criminal type has entered on a new phase. Before that date the assassin was generally a man in the vigor of his strength and manhood; he had tasted life in all its forms. Such were Tropmann, Prado, Eyraud, Pranzini. Nowadays it is the youth of barely twenty who murders. The jury-men hesitate to condemn him on account of his youth, although they are horrified at his cold-blooded ferocity, and at the absence of moral sense which he displays. Since frequenting the haunts of misery and vice in Paris, he says, he has observed gutter-children by the hundred who are only waiting their opportunity to become assassins.—The same has been noticed in this country, and from which would seem that whatever murderous tendency is in the human family, manifests itself at an earlier age than formerly, and too, dies out earlier. If consistent it may finally be outgrown at so early an age that murders will cease altogether, and the tendency be regarded as an evil that has to be conquered in childhood as willfulness now is curbed in what may still be called infancy.

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MORE HERESY.

The Rev. Mr. Aked, a Baptist clergyman of Liverpool, Eng., has been delivering a sermon upon the doctrine of the everlasting conscious punishment of a human soul. The "Christian World" thus reports him:

"Some of the wisest men in every century have spouted it with indignation, and the reason and conscience of humanity revolts from it. The most impressive part of the address was the final appeal to the reason and conscience of mankind. The strain of listening had become painful and the preacher relieved it by relating a story of Clay and Calhoun, two rival orators of the American Senate of years ago. Calhoun, in the course of his speech, had said that at one time he was Clay's master. Clay, in reply, drew himself up to his full height, pointed with quivering finger at his great antagonist, said, 'He my master!' in tones of intense scorn, and then thundered forth, 'Sir, I would not own him for my slave!' Amid breathless silence Mr. Aked said, 'And believe me, if there were such an infernal, implacable monster as these preachers have said, so far from enthroning him above my heart and worshipping him as good, may the consequences be what they will in this world or in the world to come, but I say distinctly of such a God, that I would not own him for my slave!'"

Come, come! This is getting monotonous. The Presbyterians have their Dr. Briggs; the Congregationalists Dr. Abbott; the Methodists a pretty free-spoken ecumenical council, and now the Baptist brethen must needs try Brother Aked for heresy, or the orthodoxy of that popular Church will be called in question. Our Episcopalian friends have also a pretty large contract on hand, but they do not seem to be in haste about it. We are resigned, with just enough of sympathy to keep us alert to every movement.

THE BIBLE AND SPIRITUALISM.

Each police station in New York City is said to contain from fifty to sixty bibles—being the accumulations of gifts at various periods—but only taken down from the shelves once a year to be dusted. If police gazettes provoked no more desire to be read than the bible, it would be a winter of discontent for publishers. But it seems some minds can not be awakened to active or continuous reasoning except through sensational reading matter and thus prove to an extent that "what is, is right." Of course, individually, we all have an innate impulse to elevate our brother man to a higher standard of thinking, but it must not be done by condemning him or robbing him of the only matter that can evoke his intellectual powers into action. Forbidden fruit generally proves the sweetest. Sensational reading matter is often a substitute for drink in sensual natures, and of two evils, the former is the least. While intemperance deadens the mental faculties to all intellectual effort or spiritual activity, sensational reading matter keeps them alive with promise of growth and development for higher aims and desires. Nearly every mind seems to need a sort of primitive awakening. Children need the ideal and youth the romantic or sentimental. Many minds never feel the first impulse to action until quite matured. Such are the big children of society, and juvenile stories or love-tales have no attraction for them. They need something compatible with their mortal experience, and the sensational news of the day becomes food for them.

While the bible contains food for babes if accepted literally, it will puzzle the maturer thinker when he begins to study it as a book of metaphors; and we are inclined to think that that is its mission. A little knowledge make men discard it, for they have outgrown their taste for its primary mission, but have not yet developed their mental faculties for philosophic reasoning. Spiritualism has enhanced the value of the bible in many respects, for it has explained the phenomena therein recorded and made many other passages relating to it, that were shrowded in darkness, clear to our conception. Should not we, then, who have passed this primitive period of thinking, be thankful that we do not need sensational reading matter to nurse our mental or soul cravings? Spiritualism certainly has proved a better way to many, and it therefore becomes us to analyze everything with due consideration and not condemn until we have found the true causes of that which exists. When the causes or motives for an effect prove selfish or unspiritual, it is time enough to undertake a reform—and these are often sensed without effort if we permit our intuitions to remain freed from prepossession or assumption.

That there is much in the current literature that is to be condemned on account of the unspiritual motives that brought it into existence, is not to be denied. But we too know that there are prurient fanatics who swing to the other extreme in reforms, which should be avoided by Spiritualists, both in principle and practice. Our reforms must be rationally based and not radically urged, whatever the issue. Truth lies in the central current of all movements, and he who is in most harmony with himself is in best accord with the kernel of all reforms and truths extant. Let us be true to this, for it is our mission to unearth spiritual causes as it is that of the scientists to find material causes. But if we stop to combat effects only, we may, like ancient library-burners, destroy something valuable that will give cause for future regret. Let Spiritualism be constructive and not destructive, and among other things, prove the bible to be but a link in the chain of evidences that Spiritualism is not new or modern, but always has existed and is the religion and science of man—that it is God's revival once more manifest in the world.

A MENACE AND A DANGER.

One of the greatest curses of this progressive age is the inheritance or the education of individuals, in their youth, to think and believe that which is taught them upon any subject, must needs be all the truth touching that subject. This education becomes a compress upon the brain and heart, manacles upon free-thought and unprejudiced investigation, and a great ruling negative upon the nature.

If evolutionary progress discloses some new law, force, or method, and asks investigation in order to its acceptance that it may take its proper place in natural, mental, or moral philosophy; its proper place in physics or psychics, all the old "grannies" and bucolic defenders of the old, the conservative, the humdrum, immediately give voice in unison against it. "We were not so taught!" "It must be false, because it is new, and contrary to the generally received verdict of the world!"—meaning thereby an old, dead world of thought, science, philosophy, and religion.

Spiritualism as a truth, both philosophically and phenomenally, has had to encounter this, its greatest obstacle to rapid progress. And it progresses in spite of it. It must push its way until it has supplanted ignorance and superstition, and all superstitious reverence for the old. Scientists and religionists of brains and culture are finding the necessary courage to investigate and to publicly speak the truth touching their findings. Our free system of civil education in the public schools has been laying broad and deep the foundation for freer thought, observation, and opinion in our youth of both sexes.

As an active agency for the emancipation of intellect and heart from old creedal absurdities and mythological teachings, the public school system of the United States takes the lead. The Romish Church would destroy the system to-morrow if it had the power. It is compassing every possible method to destroy its efficiency, and has been so doing for years. But it will fail, even though it has the *quasi* support of many leading religionists of other sects. Protestantism, in New England, founded the public school system for the perpetuity of republican institutions. It was a move, a check-mate to Romanism, which is nothing if not absolute, supreme, in all matters over the individual conscience and life. In religious matters the Papacy is best represented by Russian imperialism in civil matters, only the Czar is an infant in power compared with the Papal system, which fetters the mind with prohibitory chains in order, through the ignorance of the masses, to keep their consciences and lives subject to a more that imperial will.

Papacy attacks the school system by denying the right of the State to put a "King James," translation of the Bible into the schools; by demanding its quota of Romish teachers; and by the further demand that the public money, devoted to civil education, shall be so divided that parochial schools, supervised by priests and taught by nuns, shall receive their full quota according to a census of sects. The demand is backed by the threat of a solid Romish vote, which shall elect law-makers, and frame laws in conformity with the wishes of that star-chamber of religious tyranny, the Romish Propoganda. When our Protestant friends awake to the full design of this raid upon the school system, they may be led to take a broader and more patriotic view of the situation, and concede that the world does move in all its departments, and that absolute safety to the republic, and freedom of conscience and religion for themselves, does not lie in the line of worshipping the old, or of demanding special rights and privileges for their own sects.

CLOSING LECTURE OF DR. ABBOTT.

With the closing lecture of Dr. Lyman Abbott in Boston, reported, in synopsis, in the "Daily Globe" of the 28th ult., a series of presentations of theological propositions have been given which have been unknown to the Church in all its history. Judged by its past history, its present creeds and teachings, and the manifest animus of the Church as disclosed in its attacks upon the outspoken thinkers and reformers among its various sects, the lectures of Dr. Abbott will precipitate the contest which every intelligent and observing mind has declared to be unavoidable. If evolution be true, as a law and procedure of the universe of matter and mind, then oppositions, antagonisms, the sharp clashings of mental forces representing the old and the new are inevitable, and should be welcomed. Only the human heart should be kept free from bitterness and unbrotherliness.

Among the leading points presented by Dr. Abbott, in his last lecture, are the following:

"Religion is more than theology. God is *in* His world. My aim has been not to make Christians evolutionists, but to show evolutionists that they can be Christians. The Christian faith must be stated in the language of the nineteenth century. We often wonder that the Catholic Church still expresses its faith in a dead language, and in the ideas and forms of the sixteenth century. The Christian religion was either given in completed and perfect form to man, or else it was planted as a seed that was to grow in the race. If it was planted a seed, then it could not have been intended that it should grow four centuries and then stop—finding its perfect expression in the Nicene creed. God, manifest in the unity of the material universe, is also manifest in the unity of the spiritual world. Events lead to other events in the spiritual as in the material world. He has been disclosing Himself in both realms through the ages. He is self revealing. He is more manifest in some persons than in others. He has been expressing His righteousness in the righteousness of men. He could not thus have expressed Himself if man had not been a free, moral agent. I can not tell you why some are more susceptible to divine influence than others, any more than I can tell you why one soil is more fruitful than another. In fullness of time God, who had hitherto spoken to man through men, expressed Himself more fully in a human life.

"I do not know all the mysteries of Christ's relations to the Infinite. What Christ is to man or to the race depends upon the answers to the two greatest questions of all time, viz.: What is man? Who is God? If the Christian Church had spent one-half the time in discussing the problem, how man could get on, that it has spent in debating whether man was descended from Adam or not, it would be a greater power for good in the world than it is now. What I become depends as much upon me as upon God."

"To the question, What is man in his future possibilities? Christ furnishes the answer, but not in details. If we ask Christ how to conduct our family relations, or how to vote, or how to conduct mercantile business, he gives no answer because he was never married; never cast a vote; never engaged in commerce or trade. And yet he was the model of such men as Peter Cooper, Amos Lawrence, and Gladstone. He is a unique figure in all history, the one perfect type of manhood. He answers the question, 'Who is God?' The Roman conception of God as a great, imperial Czar, made of Christ an ambassador. But man can neither love nor worship God by proxy. I believe that God in *propria persona* entered human life in Christ Jesus. Of the three great historical religions of the world ethical culture gave us China; mysticism gave us India, and Christianity has given us Europe. Sometimes I have heard orthodox folks say, 'Christ is God,' but in the New Testament that expression is never used without being qualified as 'God manifest in the flesh,' or some similar modification.

"Christ is not the culmination of Christianity. He calls himself the door, and what is a door for, if not to let you through to something on the other side? There is not a single epithet applied to Christ in the New Testament that is not also applied to his followers. Christianity is an evolution, a growing life that began in Bethlehem, and will be consummated we know not where or when. Permit me to sum up by giving you a few definitions:

"*Inspiration:* The touch of God on the soul of man, as universal as the race, but reaching its highest mark in the prophets.

"*Revelation:* An unveiling, but the veil is on man's face, not on God's.

"*Incarnation* The indwelling of God in one man, that all men may come to him.

"*Atonement:* The re-uniting of man with God.

"*Sacrifice:* The shame which love feels for the sin of the loved one.

"*Repentance:* Sorrow and shame for wrong-doing.

"*Redemption:* Not the recovery of a previous state of innocence, but a great process of education and development."

Of the foreign nations and colonies Mexico has appropriated the largest sum for the World's Fair, the same being $750,000. Next comes Japan with $640,000, and followed by Brazil with $600,000; France, $400,000; Germany, $214,000; Austria, $150,000; Great Britain, Equador, and Peru with $125,000 each, and Guatemala $120,000. The Argentine Republic, Bolivia, Chili, Columbia, Costa Rica, respectively $100,000. There are fourteen others with sums ranging from $50,000 down to $5,000, and thirty-one others to hear from who have assigned their intention to participate. Among the latter are Russia, China, Persia, Spain, Turkey, Siam, Egypt, various British and Dutch provinces and several South American States.

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Come, come! This is getting monotonous. The Presbyterians have their Dr. Briggs; the Congregationalists Dr. Abbott; the Methodists a pretty free-spoken ecumenical council, and now the Baptist brethen must needs try Brother Aked for heresy, or the orthodoxy of that popular Church will be called in question. Our Episcopalian friends have also a pretty large contract on hand, but they do not seem to be in haste about it. We are resigned, with just enough of sympathy to keep us alert to every movement.

THE BIBLE AND SPIRITUALISM.

Each police station in New York City is said to contain from fifty to sixty bibles—being the accumulations of gifts at various periods—but only taken down from the shelves once a year to be dusted. If police gazettes provoked no more desire to be read than the bible, it would be a winter of discontent for publishers. But it seems some minds can not be awakened to active or continuous reasoning except through sensational reading matter and thus prove to an extent that "what is, is right." Of course, individually, we all have an innate impulse to elevate our brother man to a higher standard of thinking, but it must not be done by condemning him or robbing him of the only matter that can evoke his intellectual powers into action. Forbidden fruit generally proves the sweetest. Sensational reading matter is often a substitute for drink in sensual natures, and of two evils, the former is the least. While intemperance deadens the mental faculties to all intellectual effort or spiritual activity, sensational reading matter keeps them alive with promise of growth and development for higher aims and desires. Nearly every mind seems to need a sort of primitive awakening. Children need the ideal and youth the romantic or sentimental. Many minds never feel the first impulse to action until quite matured. Such are the big children of society, and juvenile stories or love-tales have no attraction for them. They need something compatible with their mortal experience, and the sensational news of the day becomes food for them.

While the bible contains food for babes if accepted literally, it will puzzle the maturer thinker when he begins to study it as a book of metaphors; and we are inclined to think that that is its mission. A little knowledge make men discard it, for they have outgrown their taste for its primary mission, but have not yet developed their mental faculties for philosophic reasoning. Spiritualism has enhanced the value of the bible in many respects, for it has explained the phenomena therein recorded and made many other passages relating to it, that were shrowded in darkness, clear to our conception. Should not we, then, who have passed this primitive period of thinking, be thankful that we do not need sensational reading matter to nurse our mental or soul cravings? Spiritualism certainly has proved a better way to many, and it therefore becomes us to analyze everything with due consideration and not condemn until we have found the true causes of that which exists. When the causes or motives for an effect prove selfish or unspiritual, it is time enough to undertake a reform—and these are often sensed without effort if we permit our intuitions to remain freed from prepossession or assumption.

That there is much in the current literature that is to be condemned on account of the unspiritual motives that brought it into existence, is not to be denied. But we too know that there are prurient fanatics who swing to the other extreme in reforms, which should be avoided by Spiritualists, both in principle and practice. Our reforms must be rationally based and not radically urged, whatever the issue. Truth lies in the central current of all movements, and he who is in most harmony with himself is in best accord with the kernel of all reforms and truths extant. Let us be true to this, for it is our mission to unearth spiritual causes as it is that of the scientists to find material causes. But if we stop to combat effects only, we may, like ancient library-burners, destroy something valuable that will give cause for future regret. Let Spiritualism be constructive and not destructive, and among other things, prove the bible to be but a link in the chain of evidences that Spiritualism is not new or modern, but always has existed and is the religion and science of man—that it is God's revival once more manifest in the world.

A MENACE AND A DANGER.

One of the greatest curses of this progressive age is the inheritance or the education of individuals, in their youth, to think and believe that which is taught them upon any subject, must needs be all the truth touching that subject. This education becomes a compress upon the brain and heart, manacles upon free-thought and unprejudiced investigation, and a great ruling negative upon the nature.

If evolutionary progress discloses some new law, force, or method, and asks investigation in order to its acceptance that it may take its proper place in natural, mental, or moral philosophy; its proper place in physics or psychics, all the old "grannies" and bucolic defenders of the old, the conservative, the humdrum, immediately give voice in unison against it. "We were not so taught!" "It must be false, because it is new, and contrary to the generally received verdict of the world!"—meaning thereby an old, dead world of thought, science, philosophy, and religion.

Spiritualism as a truth, both philosophically and phenomenally, has had to encounter this, its greatest obstacle to rapid progress. And it progresses in spite of it. It must push its way until it has supplanted ignorance and superstition, and all superstitious reverence for the old. Scientists and religionists of brains and culture are finding the necessary courage to investigate and to publicly speak the truth touching their findings. Our free system of civil education in the public schools has been laying broad and deep the foundation for freer thought, observation, and opinion in our youth of both sexes.

As an active agency for the emancipation of intellect and heart from old creedal absurdities and mythological teachings, the public school system of the United States takes the lead. The Romish Church would destroy the system to-morrow if it had the power. It is compassing every possible method to destroy its efficiency, and has been so doing for years. But it will fail, even though it has the *quasi* support of many leading religionists of other sects. Protestantism, in New England, founded the public school system for the perpetuity of republican institutions. It was a move, a check-mate to Romanism, which is nothing if not absolute, supreme, in all matters over the individual conscience and life. In religious matters the Papacy is best represented by Russian imperialism in civil matters, only the Czar is an infant in power compared with the Papal system, which fetters the mind with prohibitory chains in order, through the ignorance of the masses, to keep their consciences and lives subject to a more that imperial will.

Papacy attacks the school system by denying the right of the State to put a "King James," translation of the Bible into the schools; by demanding its quota of Romish teachers; and by the further demand that the public money, devoted to civil education, shall be so divided that parochial schools, supervised by priests and taught by nuns, shall receive their full quota according to a census of sects. The demand is backed by the threat of a solid Romish vote, which shall elect law-makers, and frame laws in conformity with the wishes of that star-chamber of religious tyranny, the Romish Propoganda. When our Protestant friends awake to the full design of this raid upon the school system, they may be led to take a broader and more patriotic view of the situation, and concede that the world does move in all its departments, and that absolute safety to the republic, and freedom of conscience and religion for themselves, does not lie in the line of worshipping the old, or of demanding special rights and privileges for their own sects.

CLOSING LECTURE OF DR. ABBOTT.

With the closing lecture of Dr. Lyman Abbott in Boston, reported, in synopsis, in the "Daily Globe" of the 28th ult., a series of presentations of theological propositions have been given which have been unknown to the Church in all its history. Judged by its past history, its present creeds and teachings, and the manifest animus of the Church as disclosed in its attacks upon the outspoken thinkers and reformers among its various sects, the lectures of Dr. Abbott will precipitate the contest which every intelligent and observing mind has declared to be unavoidable. If evolution be true, as a law and procedure of the universe of matter and mind, then oppositions, antagonisms, the sharp clashings of mental forces representing the old and the new are inevitable, and should be welcomed. Only the human heart should be kept free from bitterness and unbrotherliness.

Among the leading points presented by Dr. Abbott, in his last lecture, are the following:

"Religion is more than theology. God is *in* His world. My aim has been not to make Christians evolutionists, but to show evolutionists that they can be Christians. The Christian faith must be stated in the language of the nineteenth century. We often wonder that the Catholic Church still expresses its faith in a dead language, and in the ideas and forms of the sixteenth century. The Christian religion was either given in completed and perfect form to man, or else it was planted as a seed that was to grow in the race. If it was planted a seed, then it could not have been intended that it should grow four centuries and then stop—finding its perfect expression in the Nicene creed. God, manifest in the unity of the material universe, is also manifest in the unity of the spiritual world. Events lead to other events in the spiritual as in the material world. He has been disclosing Himself in both realms through the ages. He is self revealing. He is more manifest in some persons than in others. He has been expressing His righteousness in the righteousness of men. He could not thus have expressed Himself if man had not been a free, moral agent. I can not tell you why some are more susceptible to divine influence than others, any more than I can tell you why one soil is more fruitful than another. In fullness of time God, who had hitherto spoken to man through men, expressed Himself more fully in a human life.

"I do not know all the mysteries of Christ's relations to the Infinite. What Christ is to man or to the race depends upon the answers to the two greatest questions of all time, viz.: What is man? Who is God? If the Christian Church had spent one-half the time in discussing the problem, how man could get on, that it has spent in debating whether man was descended from Adam or not, it would be a greater power for good in the world than it is now. What I become depends as much upon me as upon God."

"To the question, What is man in his future possibilities? Christ furnishes the answer, but not in details. If we ask Christ how to conduct our family relations, or how to vote, or how to conduct mercantile business, he gives no answer because he was never married; never cast a vote; never engaged in commerce or trade. And yet he was the model of such men as Peter Cooper, Amos Lawrence, and Gladstone. He is a unique figure in all history, the one perfect type of manhood. He answers the question, 'Who is God?' The Roman conception of God as a great, imperial Czar, made of Christ an ambassador. But man can neither love nor worship God by proxy. I believe that God in *propria persona* entered human life in Christ Jesus. Of the three great historical religions of the world ethical culture gave us China; mysticism gave us India, and Christianity has given us Europe. Sometimes I have heard orthodox folks say, 'Christ is God,' but in the New Testament that expression is never used without being qualified as 'God manifest in the flesh,' or some similar modification.

"Christ is not the culmination of Christianity. He calls himself the door, and what is a door for, if not to let you through to something on the other side? There is not a single epithet applied to Christ in the New Testament that is not also applied to his followers. Christianity is an evolution, a growing life that began in Bethlehem, and will be consumated we know not where or when. Permit me to sum up by giving you a few definitions:

"*Inspiration:* The touch of God on the soul of man, as universal as the race, but reaching its highest mark in the prophets.

"*Revelation:* An unveiling, but the veil is on man's face, not on God's.

"*Incarnation:* The indwelling of God in one man, that all men may come to him.

"*Atonement:* The re-uniting of man with God.

"*Sacrifice:* The shame which love feels for the sin of the loved one.

"*Repentance:* Sorrow and shame for wrong-doing.

"*Redemption:* Not the recovery of a previous state of innocence, but a great process of education and development."

Of the foreign nations and colonies Mexico has appropriated the largest sum for the World's Fair, the same being $750,000. Next comes Japan with $640,000, and followed by Brazil with $600,000; France, $400,000; Germany, $214,000; Austria, $150,000; Great Britain, Equador, and Peru with $125,000 each, and Guatemala $120,000. The Argentine Republic, Bolivia, Chili, Columbia, Costa Rica, respectively $100,000. There are fourteen others with sums ranging from $30,000 down to $5,000, and thirty-one others to hear from who have assigned their intention to participate. Among the latter are Russia, China, Persia, Spain, Turkey, Siam, Egypt, various British and Dutch provinces and several South American States.

SPIRITUALISM AND SPIRITUAL GIFTS.

W. H. RICHMOND.

An open letter in answer to a sermon against Spiritualism at East Aurora, N. Y.

The subject announced by one of our Church pastors for the evening of December 18th was "The superiority of Christianity over systems of darkness needing no darkened rooms or slate-writing messages."

One might be led to suppose by reading this notice that some new departure in theology was about to be announced to the world. That the ten commandments written for Moses on tablets of stone or slates, and which have been handed down from generation to generation along the ages with so much care and precision, were to be superseded, and that the spiritual manifestations, which occurred on the mount of transfiguration, under a cloud, and at the tomb of Jesus at early dawn, were to be wiped out from Bible history. In fact in these days of Higher Bible Criticisms and of the New Theology one would hardly know what to expect from such an announcement. Therefore, persons who came out with fixed views as to what was to be really treated upon might be way wide the mark.

Other engagements prevented me from gratifying curiosity and being present, but from those who were I learn that Spiritualism was the theme at which a blow was to be dealt and that the subject was handled without gloves. The good pastor read from the writings of some eminent personage, a dear friend of his, who had investigated the subject and found that the manifestations were all frauds and deceptions. That spiritual mediums were dishonestly assuming to possess powers which they did not have, thus deceiving and misleading the people. That Spiritualism was working a great injury in the land. That there is not a particle of truth in its doctrines or the powers claimed for spiritual mediumship. I am informed that the question was put, "What shall be done to stay this tide of Spiritualism which is sweeping over our land? Will it be necessary for us to club them on the head and knock it out of them?"

I understand that the good pastor claimed he had personally made no investigations of the subject, and from his remarks he had evidently read little regarding its philosophy. Now, my good brother, if the charges made are true something should be done at once. Regarding the administration of physical punishment, there is no doubt ample precedent for severe measures, even more severe than you suggest, for in the early centuries of the Christian era the rack, thumb-screw, and the gibbet were applied freely to all dissenters to established Church doctrines, and thousands upon thousands of men and women were burned at the stake as heretics for no greater crimes than you charge against Spiritualists. And thus in those early days harmony and Church unity was preserved. Later on one Bruno announced that the world was round instead of flat, contrary to the established Church belief as then held, and this otherwise good man paid the usual penalty for heresy with his life at the stake. Martin Luther was another heretic, but by some means he escaped the usual punishment, which occurrence resulted in a death-blow to Church unity, and thenceforth Catholics and Protestants contended for supremacy. Michael Servetus ventured to follow the example of Luther and expressed unorthodox ideas, but he was executed therefor at Calvin's command and thus another danger of Church rupture was dispelled for a time.

Later on certain persons appeared to be acted upon by some spirit powers and the cry of witchcraft was heralded from the hilltops. Now it is claimed by some that witchcraft and Spiritualism are near relatives, and if this be true, and if there is no truth in the claims of Spiritualism, then witchcraft must have been founded wholly upon imagination. But be that as it may, it was supposed to interfere with the Church doctrines, and many were punished with death therefor, even in our free America, at the command of Church authorities. Later on honest fishermen, arriving home on the Sabbath after long absence, did meet and kiss their wives on the street of a New England village, and were castigated with a cat-o'-nine-tails, thus vindicating Church ordinances. So you will see that there is ample precedents for even severer punishment than that suggested for Spiritualists. But may I not in the words of St. Paul show you a more excellent way? You perhaps may recall the words of the Great Teacher, "Do unto others as ye would that they should do unto you;" "love thy neighbor as thyself;" "love your enemies," etc. But after investigating we may ascertain that Spiritualists are not our enemies at all, but simply trying to do good to humanity in their own way. Now with a view to ascertaining the bottom facts and of assisting in establishing truth and eradicating error, thus being enabled to assist you in your good work, I have been reading up the case, I have studied their claims and familiarized myself with the leading points of their doctrines. Therefore please allow me to give you the results of my investigations in order that we may work in harmony and be the better enabled to cope with the evil, if so it proves.

Their following is said to be large, numbering into the millions in this country alone and are found in every denomination and among the members of every Church, in fact many Churches are honeycombed with such numbers who quietly enjoy their belief visiting mediums secretly or by sittings in their own homes. They believe they are receiving messages of love and encouragement in earth's trials from the dear ones gone before. Of course little is said by such, except to those known to be in sympathy with this belief for fear of censure or ridicule.

Spiritualists have no creed or articles in faith, claiming that such are injurious, inasmuch as creeds are simply the expressions of the beliefs of some predecessor, and when closely followed, tend to cramp and enslave the mind, thus preventing the natural and healthful growth of intellect, necessary for distinguishing between truth and error. Some things there are, however, upon which they are generally agreed. They agree that there is a natural body and a spiritual body and that this earthly life is only a prelude or preparatory school for the eternity which is to follow. That man enters the spirit world in the same mental and moral condition in which he leaves this, retaining all his accumulation of knowledge and experiences, loves, as well as many prejudices. That death so-called, is simply a change of environment, the laying aside of the physical body, thus allowing the soul, clothed in the spiritual body, to take its proper position in the spirit world. That the spirit world includes this world and may include the whole universe, wherein is located the Father's house with many mansions and where each individual spirit gravitates to such sphere and into such society as he or she is fitted to associate with.

That instead of only two conditions in the hereafter, a heaven and a hell, there are as many gradations of character and happiness there as in earth life. That eternal progress is the law there as well as here, and that progress applies to both intellectual and moral growth. That family ties are never permanently broken, and that at some time in the great future, in accordance with God's wise and beneficent laws, our less fortunate brother and sister will be made to see the error of their ways and be drawn toward the spheres of light, where penitent prodigals are ever welcomed by loving angelic spirits who had been permitted to enjoy the spheres above them. It is claimed that their doctrines are in perfect harmony with the teachings and examples of Jesus of Nazareth. That is studying the Bible wherever the teachings of Jesus and the writings of St. Paul do not harmonize; they follow the former rather than the latter, while our orthodox friends lean toward Paul. St. Paul, being a Jew by birth, and a former persecutor of Christians, was well versed in Jewish lore, has so permeated his writings with his former education, and so tinted them with his former materialistic tendencies, that Spiritualists prefer the pure unadulterated doctrines of love and good will to all humanity as taught by the humble Nazarene rather than accept orthodox Pauline theology. When questioned as to what evidences they have to substantiate the truth of their doctrines, I am referred to revelations or communications which the Infinite in His wisdom has provided means to have handed down through the higher intelligences in spirit life, and through mortals on earth whose spiritual and physical natures are properly attained to receive these heavenly messages. Such mortals have been called seers, prophets, and mediums in the various stages of the world's history.

And the claim is put forth that inspiration is governed by the same laws today as during the period of Bible history. That in both sacred and profane history are recorded many communications between mortal man and disembodied spirits. Their leading writers argue that if spirit-communion was common 6,000 years ago and down to the time of Jesus and his disciples, there is no legitimate reason why such communications are not possible to-day. They believe that God's laws governing this universe are unchangeable, the same yesterday, to-day, and forever, and never have been and never will be superseded.

(To be Continued)

Written for The Better Way.

RICHMOND REVIEWED.

JAMES O. CLARK.

THE BETTER WAY for January 16th contained an essay by the Hon. A. B. Richmond on "Labor and Capital." Like everything written by Mr. Richmond it is well and thoughtfully expressed, and contains so much that is true and to the point that I hesitate before criticising the following passage, which, from my point of view, conveys a false impression, as regards the basic relations of labor and capital:

"In this country the relationship which exists between capital and labor is so intimate, the obligations so mutual, that neither can live and prosper without the other. Without labor capital would lie dormant, and without capital labor would be idle. Capital wishes to increase and multiply; labor desires employment that it may live. Why, then, should there not be perfect harmony between them?"

The foregoing would seem to indicate that Mr. Richmond is not in touch, or at least in close sympathy with the present reform movement, as crystallized in the People's Party, but thinking and working along the old economic lines which are surely destined to become obsolete. The industrial reformers do not admit that there can be any conflict or inharmony between labor and capital per se, no matter how fierce the strife may was between labor and the oppressive policy of the few who control capital. Our war is not with capital—which is labor's legitimate offspring—but with those who claim the right to own and rule the child that is begotten and born of labor—an ownership and rulership that is based not in equality and justice, but in superior skill and cunning, and therefore one that must be surrendered as labor becomes more intelligent.

Capital, as such, is simply an inanimate quantity—an unthinking, unintelligent result of toil on the part of reasoning beings who morally own it, and who ought and will, in the future, control and utilize it for the common good, instead of permitting political parties and corporations to appropriate and manipulate it for selfish ends.

We hold that this can be done as fast as labor intelligently perceives and wills it, and that labor which is simply human energy engaged in effort to live and to better itself, hence, not dependent on some sharp middleman or "purser" for existence, as Mr. Richmond implies, will thereby be greatly uplifted, honored, stimulated and made more productive, instead of being paralyzed as certain Church and party leaders blindly claim.

Under our present system the few reap the profits, and within certain legally-defined limits control and dictate to the great body of laborers as arbitrarily and absolutely as the old slave lords used to control and dictate to the black chatels they were obliged to care for when old—a redeeming feature in marked contrast to the inhumanity of our present industrial despotism, which may, any time, under the influence of caprice or spite, discharge, blacklist and persecute a faithful workman till he becomes an outcast and tramp for the want of a "job."

The proscriptive policy adopted over a year ago by the New York Central Railroad against the Knights of Labor, and through which hundreds if not thousands of the best and most intelligent employees were discharged, is the policy pursued by all other great corporations as far as they can do so with safety to self-interest. That this form of slavery is inevitable under the present system Mr. Richmond unconsciously admits when, investing capital with mind and will, he says: "Without capital labor would be idle. Capital wishes to increase and multiply; labor desires employment that it may live."

The entire spirit and form of human slavery in all ages are tersely stated in that one proposition. It is the old story of the cart before the horse. Civilizations will flourish and decay, and nations rise and fall until the position is reversed—until statesmen, law-makers, and builders shall learn and acknowledge that labor is not dependent on capital, but that capital depends entirely upon labor, not only "that it may live," but even have existence.

The social superstition that the world's workers are to act as rear guards in humanity's march down the ages is the basis of all other superstitions, including priestcraft and the "divine right of kings."

This industrial "gospel according to saints Sage, Gould, Carnegie, and Rockafeller," and so briefly outlined by our good brother Richmond, plainly implies that the struggle between monopoly and labor is, on the part of the toiler, a matter of life or death, while on the part of the capitalist it is simply one that involves the "wish" of that autocratic individual, to not only preserve his principal, but to "increase and multiply" his interest. And this establishes the best and only possible basis for slavery, one that only needs a carefully and adroitly formulated "slave code," such as corporations are through bribed legislation constantly weaving around us to make our bondage complete.

The fact is we have reached that phase of the industrial agitation where there can be no retreat, and no truce or "harmony between" the two elements until the co-operative or partnership idea prevails, and all parties can say, "our business," instead of one party saying, "please give me a job," while the other cooly and arrogantly answers: "Do you belong to any labor unions? and adds "I propose to run my business to suit myself."

"Harmony" is utterly out of the question, except where there is genuine reciprocity and mutual recognition of equal rights. Anything short of this is the harmony of hopeless subjection or of death. So long as capital is represented by monopolists and usurers, and labor by wage-workers there can be nothing like equality between them. Labor is necessarily active and can not be idle or passive without ceasing to be labor.

On the other hand capital, under our existing order can, even if idle, live and thrive on usury, and thus enjoy a double advantage over labor, which it must in the end enslave. Of course, there are repeated attempts at lasting treaties between those who do the work and those who plan and lay out the work and appropriate and disburse the proceeds. Nevertheless it is inevitable that those who own and control the purse which labor alone can feed and fill will, through the craving instinct and appetite of "individualism" retain the lion's share of the community fund and this involves a corresponding surplus of power and social position at the command of a few who must by an irresistible law of economic gravity become masters of the situation, and in the end control both supply and demand. Some of them may be "kind master," just, and even generous to their dependants, for every man is dependant who barely lives on wages paid him by an individual or corporation, that can discharge him at will, but, nevertheless, they are masters, and must, like all human masters, as a rule, abuse their power.

Our industrial disease has nearly had its "run," and there is no radical, lasting cure, except co-operation, or profit sharing, such as Gladstone so earnestly emphasized in a recent speech. And this idea, which has already obtained a foothold in portions of Europe and in several of the British colonies, has no logical limit short of the absolute ownership, control and utilization by labor and of all the capital it earns. This will simply be the breathing into labor that "breath of life" by which it is to become a "living soul."

This—and which no amount of economic sophistry and political dilly-dallying and suasion, or even physical force, can long postpone will do away with the present relation of master and slave between the individual members of society, for society, as a whole, will then be master, and capital its obedient and ever industrious and profitable servant.

To show that Mr. Richmond's heart is right, and that he is an unconscientious prophet of the coming era, I quote the following from the same essay:

"Labor in this country is a great power. It moves and supports the nation; it is the nervo-vital force of our body politic. It thinks as well as executes. It is the life blood that runs through all the veins and arteries of our political system, and when the laboring men of this country duly appreciate their power and learn to use that power in a proper manner, they will rule this country, not by mob violence; not by the torch of the incendiary; not by a lawless disregard of others' rights, and an appeal to arms; but by a just and proper exercise of their right as free-thinking men at the ballot-box."

We endorse every word of this, and salute the author as one who is with us in spirit already, and sooner or later will be with us in the understanding also.

Mr. Richmond's simile of the "old-fashioned clock," to which he likens our existing industrial system, propelled and regulated by a pendulum, whose motive power inhered in a couple of idle, dead weights, subject, of course, to periodical "strikes" of greater or less duration, is more fitting, perhaps, than he imagined or intended as representative of a system upon which the finger of fate has written "passing away," and I can safely assure him that we propose to, supplant the old concern with one in which "dead weights" are uncalled for, and whose machinery will be kept in motion by the "mainspring" of just and equitable distribution—a mainspring that will outlive time-pieces, and even time itself.

Grant's Pass, Ore.

Written for The Better Way.

VICARIOUS ATONEMENT AND INTEMPERANCE.

E. W. GOULD.

Among the many causes of crime, immorality, and degradation in this country it is not difficult to trace them indirectly, if not directly, to one or both of the above named causes. At first thought this may be considered a presumptious declaration, but before denying the truth of it let us examine the facts for a moment. In the first count—vicarious atonement—we may look for a large catalogue of the crimes committed in all orthodox or Trinitarian communities, and why should it not be expected?

Train a child from its infancy to believe all its acts of disobedience, immorality, and crime can be forgiven, blotted out, by a single act of faith at any period of its life, the tendency of human nature to procrastination is such that comparatively few care to exercise that faith while they have a life time of unrestricted pleasure before them. As those coming in at the eleventh hour are equally acceptable if the orthodox teachings are true. Most of the crimes incident to the excessive use of intoxicating liquors, intemperance, can be traced directly to the teachings of that cruel, unnatural doctrine of vicarious atonement, the sacrifice of an innocent victim for the crimes of the guilty.

As this faith in no way mitigates the sufferings incident to lives spent in dissipation and crime, it would seem that those engaged in promulgating the doctrine were in a degree morally responsible for the result. Of all the causes of suffering to man and beast that which arises from the use of intoxicating beverages seems the principal and no sacrifice is too great to overcome it.

But such is the weakness of human nature and the exhilarating effects of intoxicants, no argument or law is sufficient to prevent its inordinate use. And while its devotees are aware of the demoralizing effects, resulting in suffering and crime, a belief in the doctrine of vicarious atonement must necessarily encourage a hope and stimulate an appetite the victim has no longer the power to overcome. By substituting the law of moral responsibility as taught by Spiritualists, might we not expect a great reformation in this growing evil as well as in many others of less damaging effects?

Since the introduction of Modern Spiritualism forty-three years ago great results have been accomplished through the influence of disembodied spirits, and far greater results are promised in the future through the same agency. Coupled with this, science and education are contributing largely to develop the possibilities of the human mind and the better means of promoting human happiness and the advancement of the race.

History records brilliant achievements in the long past in civilization and in the arts. But from the lack of a more spiritual development, a higher conception of the duties and the possibilities of man, which the world did not seem ready for, many centuries were allowed to lapse before the present propitious era dawned.

In answer to the question that is often asked, "What has Spiritualism done or what does it propose to do to advance the cause of humanity and correct the errors of the past that the Trinitarian Churches of to-day are not doing?" Spiritualists occupy a proud and a suggestive position. They can refer with humble pride to what has been accomplished in less than fifty years through spirit influence in answer to that question, as compared with what has been done in the last 1,800 years, under the Christian dispensation as to what they propose to do in the near future.

I trust that among the many needed reforms that the one involving the obnoxious doctrine of vicarious atonement will receive the first consideration, as it undoubtedly is the most prolific cause of all others in encouraging and perpetuating crime and immorality. In this effort there can be no doubt of spirit aid and advice.

Another and a much-needed reform largely attributable to the first is that of intemperance, to which I have before referred. In this, too, we shall not only have the influence of our friends on the spirit side of life, but we have the co-operation and sympathy of the Church, the C. W. T. U., numerous auxiliary associations, and thousands of philanthropic citizens to assist in carrying forward this great reform movement.

The phenomenal success of the spiritualistic phenomena in the last forty-three years has been so marked that it is possible some of our best and most enthusiastic Spiritualists have accepted the theory that spirits from the other side of life have assumed the entire management and responsibility of the cause on this side, and hence may be expected to inaugurate and direct in all efforts to reform and advance the spiritual philosophy. If there are such, a moment's reflection would seem sufficient to convince them of their error. To be sure, the simple rap aroused the world as soon as it was known to be intelligent spirit manifestation. But from that time to the present most of the advance can be traced to conditions made by individuals through spirit influences and for the direct benefit of such individuals. Our spirit friends will always meet us half way when suitable conditions are provided, but it devolves upon us to make the conditions.

Perhaps it is not strange that enthusiastic and confiding Spiritualists should attribute the wonderful change, brought about within the last forty-three years, entirely to the direct agency of disembodied spirits. To such persons a continuation of the same influences will be expected in setting in motion and carrying forward any and all great measures of reform in society, and for promoting the spread and the perfection of the doctrines of Spiritualism.

While we owe much to spirits on the other side of life, we have no right to ignore our own capabilities or shirk responsibilities that circumstances have made us masters of, in the expectation that our spirit friends would come to our relief by doing for us what we ought to do for ourselves. But it is not alone to spiritual influences we are indebted for the changes, for the advance, for the liberal thought of to-day.

The last half century has developed many potent agencies in science, in education, in theology, in free-thought, and in moral reforms, all of which combine to show the possibilities of the human mind and confirm the theory of Darwin, Huxley, Emerson, and many other prominent scientists, as well as from undoubted testimony from the spirit side of life.

If the spiritual theory of evolution is accepted it must be admitted that the time is rapidly approaching when more pronounced advance in civilization, in moral reforms, in the arts and sciences, in more liberal thought, and a corresponding spirit of nature and responsibility will ensue, and in the absence of the millennium of the Church, philanthropic Spiritualists of the day will be expected in the front rank of progress and reform, assisted by the spirit world instead of remaining incog, waiting to be led into the fields that are already white with the harvest by spirit guides.

MAGNETISM.

Question—Does magnetism go to a distance?

Oh, yes. Magnetism is the physical part of will-power. Magnetism belongs to the body, while the will is the soul. There are various electric currents which travel through the earth, and whatever emanates from your mind (and mind is the creation of all things) falls in with its like and journeys on doing its work. So that when angry, the angry mind meets its currents, and falling in with the forces at work, not only strikes the object against which it is directed, but like the wind, bends and breaks all the objects it meets. So should you be angry, just as long as your anger lasts you help to supply this anger current, which affects mankind as it goes, and ultimately the consequences return to you more or less as you have been affected for the minds afflicted return in kind or in equally disagreeable sensations, which find you out.

In the matter of personal magnetism, a current can not be conveyed unless the two magnetisms have previously been in contact, and then when a current has been established the positive can send it along, while in the mind-power or will, which is the superior. Mind can be influenced without there having been any previous intercourse between the two persons. It is the power of mind with which an author influences to humor, pathos or passion, or rouses to action a community that he never seen him. Words are living, which in the act of writing—the writing, you must remember, is only the expression of the thought—become living realities, either good or bad, which are launched from mind to mind-world, and never die again. This accounts for the world generally being in a frame of mind to receive a striking book. While the author thought and wrote, the thoughts traveled and influenced the people, so that when they were read in printed form, hundreds confessed to having very similar thoughts, but had not the courage to express them. This applies to truth; whatever is true, or science, which is truth, convinces.

The law of being, the law of life, and all pertaining to life, has been existing since life began; it is only man who is just beginning to find out laws which are older than the hills; and as he discovers he launches his discovery. And if his conclusions are truth or of truth partially, he convinces, because you are but another expression of truth, science, or life, as you choose to designate it.

Whenever you get those feelings of dissatisfaction, be assured a mind or minds are distressing you, sending out at ill-will or suspicion, and shut them off instantly. Most of the sickness among sensitives is the outward visible sign of contact with mind-poison. Mind poisons the blood, and in 100 years hence your world will have mind doctors, who will be enabled through the strength of their mind, gained by purity of life and thought, to cast out the devils of disease and pain without external aids of passes, etc.

Disease is the revenge of mind upon body, and many a one is afflicted with sickness unto death through fear, suspicion, evil-thinking or evil-speaking. Oftentimes the object of public admiration is stricken with sickness through private envy. These enviable arrows are the cruel poison darts, and every sickness is the outward effect of the different state of the mind. A man who makes worldly gain his business, political or any such concentrated personal cares his life is subject to Bright's disease of the kidneys. The cure for this is soul-culture or utter self-forgetfulness. Toothache, loss of hair, etc., is the revenge of anxiety preying upon the nerves. A jolly temperament may lose hair, but seldom suffers pain.

Cure the mind, the spirit. When any suffer, inquire into hopes, fears, past losses, troubles, and future plans—apply mind cure to the desires which are not spiritual. Cure a man of his ambition, which is centered in self-love, and his kidneys will be cured. The sphere does not limit ambition; a tiny cup is just as full as a tub; and the man who digs in a coal mine may be as anxiously ambitious as a king.—A Medium in "Harbinger of Light."

There is said to be a stone in Texas about twenty feet in diameter with such wonderful magnetic power that it will draw a hammer or an axe to its surface even when placed ten to fifteen feet away on the ground.

ST. THOMAS, a Danish station in the West Indies, is again inviting annexation by the United States and attracting attention accordingly. In 1867 our government negotiated with Denmark the cession of the island for a stated sum, but the Senate failed to ratify the treaty and thus lost an opportunity which is now regretted, as the increase of our navy, the extension of our trade and the prospect of opening the Nicaragua Canal, make it imperative that we should have a naval station and coaling depot in that region. Germany is also anxious to obtain it, and two bids will undoubtedly make the shrewd old Dane add fifty per cent. to the first bill. But it may be cheap even at that considering the value it will be to us in the future.

Written for The Better Way.

"FACTS FROM MY DIARY OF SEANCES."

P. P. AINSWORTH, POSTMASTER, NORTH AMHERST, MASS.

"Psychography," or spirit-writing, is a term which may mean so much or so little to the average reader of the current thought of the day, that I am glad of the opportunity of placing upon record a portion of my experiences therewith, that those to whom such matters have thus far possessed little interest may be awakened to a more careful consideration of them, and those who are not strangers, these may have confirmation of their own knowledge and added means of extending the same to others who may be benefitted thereby.

At the same time I am aware that the existing testimony of thousands of keen, honest and scientific observers is abundant to demonstrate the facts to all who candidly consider the same, and am only led to record my own with the hope that it may meet the attention of a class of readers who have not already been familiar with the subject through other sources, and thus be of service in directing such to the works of others, notable among which is a volume which may be purchased from the publishers of almost any Spiritualist paper, entitled "Psychography," by Stainton Moses, Esq., editor of "Light," a leading paper of London, England.

My first personal experience with the oldest and most celebrated medium for this wonderful phenomena, Dr. Henry Slade, of New York, was briefly as follows: I called upon him with my wife and son, at his hotel, and we at once sat down at an ordinary dining table in his room. He was seated at one end with his side towards the table, his feet extended towards my wife, who was at the side opposite me, and my son at the end opposite Slade.

He took two slates which I had just cleaned, and placing a small fragment of pencil between them, held them with his right hand at one end, the other resting across my arms flat upon the table, and ours all joined in connection with it.

In a moment we heard a sound like that of a pencil writing, which continued for some time; followed by three raps, which he said was a signal that the writing was completed. Upon attempting to separate the slates some force was required to overcome the magnetic attraction, but being opened we found plainly written upon one of them:

My Dear Father and Mother: Oh, dear mother, do not doubt me, for, mamma, it is true. Uncle George is with me, and Uncle Charles. They say to tell you all is true; you will live after what they call death. The more you learn the more you will enjoy this life. I will come home if you will sit for me. I am your affectionate son. FRANK.

Our son had beed dead (so-called) for upwards of a year and a half, and at a seance with the medium Watkins, in Boston, the previous January, had given us two messages in the same manner, and otherwise communicated with us several times, always saying that we had a degree of the same kind of power which, though latent and unrecognized, could be developed by the use of proper means in due time. But my wife could not receive or understand how such statements could be possible, and greatly doubted the phenomena being due to the actions of spirits. But none of us had ever seen Slade before, and he could have had no possible means of knowing anything about us or our relatives whom we call dead.

Yet, these names are those of two of my own uncles, both of which had previously been present with my son at the seance with Watkins, who was also a stranger to us, but in whose presence we had witnessed some exceedingly wonderful things, wholly inexplicable upon any theory save that of Spiritualism.

Other strange demonstrations of the presence of intelligence and power beyond that of Slade were given us at this time, and in taking leave of him, we extended an urgent invitation to him to visit us at his pleasure, and the following season he spent nearly a week as our guest, during which we had abundant opportunites to study the phenomena occurring in his presence. He gave seances during this time to some ten or more parties, aggregating twenty or more different persons, at which about twenty slates were written upon, under the same general test conditions. I was present at four of these seances at which eight slates were written upon, and have six of the slates preserved under glass now in my possession.

Other sitters retained a still larger number. I made copies of nearly all except several of a personal character which I did not see. There is a resemblance one to another in the writing of some of them, quite apparent in every case where the same signature is appended thereto as in those from the controlling operator or guide, Dr. Davis, and the one to which my son's name is signed is almost identical in appearance with the first one given above, six months before.

One to a relative of mine was in the peculiar old-fashioned hand which she says was characteristic of her own father as she well remembers it since her childhood. All names and relationships given or implied in the messages are correct, and some matters are contained in the messages which could not have been known to the medium personally, as all who met him were entire strangers, who came at their own pleasure without an introduction or any previous appointment or opportunity for preparation on Slade's part, even had he desired to make any. The seances were held in a large, well-lighted room, around a common old-fashioned kitchen-table, the medium placing one hand flat upon the table and laying a small piece of pencil upon a single slate would hold it with the other hand under the leaf of the table in close contact with it, his thumb being on the top of the leaf. Frequently this method of holding did not result in the desired writing, and he would lay the pencil on the top of the table and cover it with a slate or place it between two slates, upon which one of his hands would be joined to that of the person next to him, the other hands also joined in a similar way.

In one instance two slates were given to one of the sitters who was directed to place them upon the floor and set his foot upon them. Upon doing so, and joining all hands upon the table, he at once felt a hard rap on them which was plainly heard by all, as was the sound of writing, and on lifting his foot at the signal given, the slates adhered together and also to the sole of his shoe so that considerable force was needed to separate them, and upon doing so, a message was found signed, "Your affectionate father," with the name correctly written.

It should be remarked that in every case it was shown that breaking the connection between the medium and sitters by raising a hand from its contact with that of others would at once cause the sound of writing to cease, but upon again making the contact it would be resumed, thus showing the action of the force used to produce the writing to be somewhat analogous to that separating the magnetic telegraph, but evidently generated within and emanating from the brain or source of nervous energy of the medium or of his sitters, or both combined, though the intelligence using the power appears to be and distinctly claims for itself to be that of the spirits of those who once walked the earth in human form. The fragment of pencil placed between the slates was manifestly used in producing the writing, since a greater or less portion of its substance was always worn away during the process, and if roughly broken at first, was found to be worn smooth at the end.

Further detail seems unnecessary as to the conditions under which these writings appeared, and I will proceed to give some copies of the messages themselves in some cases, but giving only the initials of the names, since to do otherwise might cause some of the parties to feel that their privacy had been unduly invaded, but full names appeared in nearly all instances, and have been already published in several Spiritualist papers during the year past:

My Friends: Man's whole soul within tells him that he has a spirit, destined from something beyond your earthly state, and that he must at some future time know the truths which surround his being. So it is best for all mankind to have some knowledge of this truth. I am very truly the spirit of DR. DAVIS.

My Friends: Our object in coming to you now is to give you the proof of our power to come. When you are convinced of this fact, then you will be in a condition to receive communications from your spirit friends. By holding circles at home your spirit friends will be sure to come to you. I am very truly, DR. DAVIS.

My Friends: You in your earthly career can not imagine the glories of the spirit life, to picture them to you is fraught with great difficulty; indeed, it is an impossibility for human speech to do justice to the subject. We as spirits have the power of returning to earth and giving you the proof that we live after what is called death. When you come to this life, then you can understand it all. I am very truly, DR. DAVIS.

My Friends: Why do so many object to the truth? This is a truth as old as the world. It has been in all ages, races, and countries, as ancient history will prove. God's laws never change, the same to day as thousands of years ago. DR. DAVIS.

My Dear Daughter May: This may seem like receiving a letter from the dead. Do not think so, my dear child, I live the same as ever, and you have always had the care and love of your living father and will have during your life on earth. My dear child, we shall all meet again when partings are no more.

We can not say earth's life is real,
It is but for a day,
A shadow only it is like,
Which soon will pass away.

I am still your affectionate father. R. BLACKMER.

My Dear Son: I find the truths of Spiritualism are true. Do all you can to gain a knowledge of the fact. "If a man die, he shall live again." Your affectionate father, HIRAM P——.

My Dear Husband: I am present with your father. We are all very glad to come to you in this way. Oh, what a blessing it is to the soul that had no hope to find the light of this divine truth. Now, Mary, I must say a word to you, and tell you how much you are loved by us all. It was I that led you to my dear husband; a great change is coming to each of you. Now, my dear husband and sister Mary, I must leave you. I am your loving wife and sister, SYLVIA.

This was the name of the gentleman's first wife, deceased some fifteen years since.

My Dear Mamma, Papa, and Brother: Here we all are again to greet you. When I say all, I mean Uncle Charles and William and many more. Papa says, mamma doubts, but I think he doubts more, for when Dr. Davis and I controlled him this morning, he had doubts. Papa, we did and do control you to write, so do not doubt again your living son, FRANK.

It was a fact that in the morning I had impressionally written a request to which the names of Dr. Davis and Frank were signed, and showing it to my wife at the same time expressing doubt of its being other than the sub conscious action of my own mind, which I have never been able fully to comprehend or to distinguish from what may or may not be automatic action under the control of excarnated intelligences.

My Dear Daughter Mattie: It is little I am able to say, but what I do say comes from my soul. Dear child, I am often with you. Frank comes with me, he is grown up to be a young man. He loves his brother Charley not more than your loving mother. CORNELIA C. W——.

My Dear Brother and Nieces: How glad I am to be able to return with the olive branch of eternal life. We are all present. Pa her is very happy. I am your affectionate brother EDWIN.

My Dear Friends: Please say to my friends I still live and find this life as natural as life on earth. I left my body in April, about the third. I am over eighty years old. I lived at South Amherst, my name is LUCINA DICKINSON.

The people to whom this message came had no knowledge of this person, or of such a family at South Amherst, eight miles from their home, but subsequently discovered that their nearest neighbor, who formerly lived in South Amherst, was related to this very person. Reference to the record of deaths proved the correctness of the facts stated in the message.

My Dear Son: This is a new business to me. I want to tell you that your future life is better than your past. Try and take your comfort and learn all you can of nature's laws, so when you come over here you will be in a condition to enjoy the beauties of this life. I am the one that raps for you in the morning. I am your affectionate father. DAVID H——.

This man was astonished at the last seance, and assured me that he had been often awakened in the early morning by hearing raps on the head of his bed or on the wall or door of his bed-room.

My Dear Son: It gives me great pleasure to be able to return to you and tell you that I have never left you. I am not in the grave, I still live. If all humanity could know that priests and creeds could not atone for their sins, they would be more careful in doing right in their every-day lives. I am your affectionate father, A. O——.

My Dear Daughter: Stand by the truth, it is noble. Never be influenced by what others may say, use your own judgment. I am your loving father, M. A——.

My Dear Husband: Oh, how happy I am now in this life, because you have one that loves and cares for you, she can do more for your happiness than ever I could. I love her very much. Give her my love. I am your living wife, SARAH A. O——.

My Dear Husband and Sister: I say sister, for it seems that you are a counterpart of myself. I can see myself in you. My dear and good husband, you are blessed by being so fortunate in your choice. I am your loving wife and sister, SARAH A. O——.

The gentleman who received the first of the above messages met the medium as did all the rest at my house, and some days later Dr. Slade went to his home, and there gave him a second seance, at which his second wife was present when they received the second message. The first wife had been in spirit life some fifteen to twenty years.

This article has far exceeded the limit I had intended, and I must close it abruptly. "There is no logic like that of facts." Having given facts to the public, I leave them to produce such convictions as they may upon the minds of those who may read them. I do not pretend to understand how such things can be true, but the fact that phenomena of this nature do occur, is evidence of the existence and operation of a power unknown to science, and beyond the power and skill of man to duplicate. This power and intelligence in all its manifestations, given to millions of people in the last forty years persistently declares itself to be that of the spirits of those whom we knew in earth life as parents, and children, husbands, wives, and relatives, who have survived the change which we call death, and are now living, under conditions and possibilities of which we can not yet know, save as the child knows the far away future of its earthly life. Who shall say in the face of these assertions that they are untrue and misleading, and deny their importance in the great harmony of nature, in which there are no discords or untruths.

Commissions and societies of learned, dogmatic, and pious men have been and are being formed to examine, determine, and declare, once for all, whether or not Spiritualism is based upon the facts of nature, or upon the vain imaginations of men, and old wives' fables, but in every land where the foot of civilized man has trodden, and in all ages of the past, these phenomena of one type or another, have been, and are being, demonstrated to the senses of millions who have gladly accepted them as belonging to that never ending revelation which God has never ceased to make of himself to man.

Shall we not therefore simply and gratefully accept them as such, and no longer potter about, and seek to explain them by a never ending begging of the question already so plainly and positively answered for us in these very phenomena themselves. Leaving the theories of unconscious and automatic cerebral excitement and action, and all other explanations which only deepen the mystery, to pass into oblivion with those of ancient wisdom, which said, "He casts out devils by the power of the prince of devils."

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A SENSITIVE'S TEST.

To the Editor of The Better Way:

A remarkable test was given through the mediumship of Harlow Davis in our city, Portland, Oregon. I have been a Spiritualist for forty years, and never before have I witnessed such convincing proof of spirit power. It is safe to add that many hundreds have been brought to the truths of Spiritualism by his work in this city. Enclosed please find clipping from the "Portland Telegram," which may interest your readers. DANIEL SOMERS.

During the phenomenal manifestations given at Masonic Hall last Sunday night, Harlow Davis "warned" a young man to be careful in his habits, then, being given permission to tell all he saw, immediately described a saloon in which he asserted the young man had been at 9.45 the night previous. This being denied, Davis volunteered to conduct the man to the place if he would admit it if proved. This being assented to, Davis, in a state of great excitement, sprang to the man's side and, after a moment's hesitation, hatless, in slippers, swallow-tails flying, eyes tightly closed, and followed by a dozen or more from the audience, made a wild break for the door, dragging the affrighted man with him, running rapidly to the doors of the Napa wine vaults, Second near Yamhill Street, where he fell, rigid and prostrate, surrounded by a great crowd attracted by the unusual spectacle. He was conveyed in an unconscious condition to the hall, where the gentleman frankly admitted correctness of Davis' statement, explaining his denial by saying the time was wrong by a few moments. Davis then gave the exact time as 9.52, and proceeded with other tests.

The puzzling difference between the work of Davis and a mind-reader lies in this point: The mind-reader requires his subject to concentrate his thoughts upon a place or object, and he divines the thought. In Davis' case he makes an assertion without asking anything of the subject, and, in face of strong denial and a determined resistance of will, proves his assertion correct, and can himself give no other explanation than that he was impelled to do this by a force or power which he could not resist. This invites the attention of scientists.

Is that so? THE BETTER WAY is determined to take the lead and therefore has placed its subscription price within the reach of everybody. Only $1.00 a year.

TO FORM SPIRIT-CIRCLES.

As opinions vary somewhat on this subject—largely due to individual experience in the matter—we herewith suggest a plan that might be temporarily adopted, and leave it to the experimenters to make changes as they intuitively feel inclined or impressed to do.

A circle of four, six, or eight persons, half of whom should be either females or persons of a negative temperament is a safe or promising number to begin with, and the nearer related the better.

For table-manifestations, which is the alphabet to Spiritualism, sit positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface.

Do not concentrate attention too fixedly on the expected manifestation. Engage in cheerful but not frivolous conversation. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times at short intervals before anything occurs. If after such a trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful seance.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this ask who the Intelligence purports to be, and which of the company is the medium.

The signals may take the form of raps. If so, use the same code of signals, and ask, as the raps become clear, that they be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restriction on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous.

If there is power in the circle for higher manifestations, such as trance, slate-writing, or materialization, it will be announced by the spirits in attendance. It is best to let this announcement come spontaneously; and neither ask too many questions concerning self, nor ask two questions in one. They confuse and bring forth conflicting replies and erroneous ones. And always remember that the investigation of the spiritual phenomena is a science. Those who desire to deduce a religion or philosophy from it, may do so outside of the circle. Therefore leave out all individual opinion during the investigation, and simply study the facts as they are presented or developed.

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THE BETTER WAY

A WEEKLY EVANGELIST.

THE WAY PUBLISHING CO., Corner Plum and McFarland Sts., Southwest Cor. Plum and Mc Farland Sts., Cincinnati, Ohio.

M. G. Williams, President,
J. F. Cummins, Treasurer,
C. L. Brown, Secretary.

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To facilitate the handling of our 25-cent trial subscriptions, it would be of immense advantage if trial subscribers clubbed together and remitted names and money at one time. This offers a splendid opportunity to our friends, who are intimate with the scope and merits of THE BETTER WAY, to introduce the same into homes and families where a scientific-spiritual Spiritualist paper has heretofore been excluded by reason of high-priced subscription. Truth and purity is the basis of our work and we need the active and intelligent co-operation of all in the same.

Written for The Better Way.

AFFIRMATIONS OF THE SPIRITUAL PHILOSOPHY.

A. B. FRENCH.—NO. 7.

Let us now make a brief summary of the facts and analogies upon which we base the immortality of man. We can not fail to see the position he occupies in the universe clearly places him upon the highest altitude of life. Above the summit whereon he stands nothing appears but the limitless heavens lit with the smiles of the infinite love. On his animal side he is the perfected fruit of the tree of life. Sheathed in the wonderful organization he bears is the alpha and omega of all physical existence. There is nothing beneath him in the long chain of animal life to which he is not related by man and remote ancestral ties. In his body is stored the fin of the fish and the wing of the bird. In him may be found the elements of both the herbivorous and carnivorous beast. He is swimming fish, crawling insect, flying bird, and roaming mammal, wrought into one structure, standing erect with the smiles of the gods playing serenely on his brow. He is the epitome of animal life—the enclycopedia of physical existence. In his veins courses the ebbing tide of the flow of life through uncounted eons of ages.

Do we ask "after man what?" Our question will traverse the limitless universe and no answer come back save its wild echo in hollow chaos. When the first perfect form appeared and drew its heavy sigh at life's open gate the curtain dropped forever upon the stage of physical existence. We may well ask why was this drama enacted? If this closing act upon the stage of life is the ultimate of nature's effort, then suns and worlds are only the torch dance of an *ignis fatuus*.

But some Materialists will here meet me with the assertion that nature is struggling toward a goal of perfect and ideal manhood in this life and not toward immortality for the human race. This assertion, however, is not supported by general facts. Civilization is a flower which blooms, only to fade and die. Structural peculiarities cling to a race, but knowledge is a tide which ebbs and flows. If nature is marching toward an ideal manhood her step is heavy and pace slow. The children of philosophers and sages all repeat the same little round. They must learn to walk by stumbling and fall; also start on the road to knowledge at the alphabet. They do not inherit the science and culture of the parents. Man has never been known to nurse well-solved problems, axioms, and principles from a mother's breast. Morality is not altogether the child of heredity, nor is the progress of mankind universal. Africa, Arabia, and Egypt have all seen a civilization, the glory of which when contrasted with the darkness of to-day presents a most melancholy picture. Only the smallest fraction of the human race are to-day making any marked progress. Slow indeed is nature's work toward an ideal humanity here on earth. Until children can be born with the knowledge and virtue parents leave at death's ebon gate the perfect race will not appear. Three score and ten years are only sufficient to cover the growth of the fathers.

We are the same our fathers have been
We see the same sights our fathers have seen
We drink the same stream and view the same sun
And run the same course our fathers have run

What then is the evident intention of nature? What means this tireless march from cell to man? It means simply this and nothing less. It means a continued life somewhere, something, somewhere, whereby the aspiring soul can complete its cycle. It means the culture and virtue gained here is somewhere retained. If the atom is eternal, as we have well nigh demonstrated, shall thought more potent than atoms be as ephemeral as the fire-flies dance? If matter, the substance of the universe, is changeless and indestructible, shall self-conscious mind, the soul of all matter, the invisible and eternal heart of all nature, dissolve at the touch of death?

The spiritual philosophy affirms that it does not and can not. It finds beneath the deep furrows of age and behind sorrows fitful shadows, which play upon every brow a seal of life, death's heavy stroke can not break nor time's mildew corrode. It accepts the olive branch the dove of intuition brings from afar over earth's watery waste of tombs, as evidence each human life-bark shall land at last upon some rock ribbed Ararat against whose impregnable sides the sullen waves of death shall lash in vain. It sees in the dual nature he bears a mirror which reflects his deathless destiny. It listens to the voice of hope as a singing seraph chanting for him in the illuminated bowers of a spiritual Eden a song of praise. It hails the smiles which play upon the pallid lips of death as the musical ripple of streams leaping down flower-clad and eternal hills. It makes the cradle in which love's incarnate angel sleeps the nest from which an immortal bird shall plume its azure-tinted wings. It bends over poverty's wretched cot and breathes a prayer and blessing. It plants by the altar of every home, love's tender hands have builded, the seed of a fadeless flower and kisses it into life and bloom by the unsullied lips of ministering angels.

Let Materialism wave its withered palms over fresh-made graves and decaying corpses. The hand that opens earth's embrace for the mortal breaks the chains for an imprisoned spirit.

Let Agnosticism deny our power to rend death's sable veil. Yet behind and through it beams the glory of a never-setting sun, gilding a world of strife, care, and toil with its changeless light and beauty.

MYSTERIES OF RELIGION AND SCIENCE.

HUDSON TUTTLE.

It has been recently argued that the mysteries of religion ought not to receive the censure of unbelievers because science had even greater mysteries. It is said science can not determine even the constitution of the sun. It can not explain the phenomena of its light and heat. The nature of matter is not known and the future of the process of evolution can not be determined. All is involved in difficulties and mysteries. Scientific men disagree, and the conclusions of yesterday are set aside for those of to-day.

Now then, it is pathetically asked, when we come to matters of our salvation, why complain that we are requested to receive, by a very mysterious process, a person equally mysterious? We are not required to understand the nature of Christ or the mysterious process of faith. We are simply asked to believe these mysteries, not to understand them. We may not understand how vegetables grow, but our bodies assimilate them all the same, and so will our spiritual nature assimilate Christ, though he remain a mystery to us.

Admitting the plausibility of this, we point to the absolutely unlike qualities of the things compared.

Science has no mysteries. There are unknown provinces and the student is met at every step with the uncertainty of imperfect knowledge, but there is no mystery. Nowhere is it said, Thus far and no farther. There is no holy of holies with drawn curtain, behind which none but a favored few may venture. No tree of knowledge with fruit none may pluck. Science, fair of brow, regal of mein, the earth beneath her feet, the stars of heaven for her diadem, shows wide the portals of her domain and becons the student to her most secret courts.

Yes, science has its wonders, but it has no mysteries. You have looked out into the night at the galaxy of stars, scintilating in the dome of the heavens. Inconceivable spaces are between these glowing suns, across which reach the arms of giant forces, and hold them true to their appointed courses. We may not know around what centers move the gorgeous constellation of Orion or the course of its Pleiades, but we do know that they are moving in defined orbits and holding each its group of planets and satelites. We feel as we gaze not only a lowliness, but a sublime consciousness that we have the power, latent now perhaps, of understanding this intricate maze of rotating globes; feel that we are a part of the great whole, and that the mathematical laws of this infinite energy are written in our organization.

In the realm of life yet more complicated and wonderful processes call our attention. We do not remove the difficulties or complications by referring them to evolution. No one claims that it is more than the plan of procedure. But because we can not explain how a blade of grass grows, shall we accept the mysteries of religion because equally inexplicable?

APPEAL TO SPIRITUALISTS.

The "Banner of Light" makes an appeal to Spiritualists and spiritual societies to be more generous with their platforms lecturers and mediums to allow them better compensation for their labors, and thus make life more comfortable and pleasant for them. THE BETTER WAY has always advocated this principle but some people think Spiritualism ought to be free throughout. Yes, it might be, if there were no hall rent to pay, no board bills presented to mediums or lecturer for entertainment, and no fare charged by railroad companies. Even societies have expenses which are difficult to meet, and, with few exceptions, have a hard struggle in the attempt. The masses must pay, and if every individual would feel it a bounden duty, as the Catholics do, to give his share, not one would feel the least strain on his purse string. But in large measure the minority are bearing the brunt of the burden and should not be censured for dereliction. This minority constitute the active members and officers of the societies, and if the societies are expected to do better, they, too, must be better supported. Every dollar handed to the treasurer or president of a spiritual society is a day's board paid to entertain a lecturer; and if Spiritualists have any love for their cause and desire to see it sustained, they must pay for it. Spiritualism *per se* will never die out, for it will always be continued in private circles; but if it wants representation in the world as a cause—a religion, a philosophy, or a science—it must have a monied basis. There is no other alternative.

THE SITUATION.

Politics are in a pickle so far as presidential candidates are concerned. The Democrats have been told that they can not win without New York, and New York wants Hill, or an outsider if they can not get him, thus giving Cleveland a hint to step out of the race. The Republicans are about evenly divided on Harrison and Blaine, with perhaps a little in favor of the latter. The Independents are passive for the want of a candidate, and thus in no danger of being divided as the others are by having too many. But the latter would, by far, represent the largest party if all voters were independent enough to rise above partizanship or their jealousy for each other as Democrats or Republicans, both fearing that their allegiance to a new party will strenghten their old enemy and give him the controlling power in politics. Thus they both hold on or watch each other as a dog does a bone which he doesn't want himself, but doesn't want anyone else to have either, and in doing so are only feeding a pack of hungry and selfish politicians who have no further love for the "dear people" than to solicit their vote. Of course, this does not apply to the representative men in their ranks, but to the political bosses who are running the campaign, and who naturally are shrewd enough to blind the dear people with a good ticket to more effectually hide their own selfish schemes. A thoroughly independent man with good intent, therefore, if nominated by a third party, might make sufficient inroads into the old parties to cause some surprise and prepare the way for victory at the next trial. Nothing like making the attempt; and we will never get out of the present political rut until the attempt is made.

Written for The Better Way.

"MATERIALISM IN DISGUISE."

E. PALMER.

Prof. Buchanan, under the title above, warns Spiritualists to "stand on guard against this coming deception," etc. I suppose I am one of those "shallow, superficial thinkers" as the idea that spirit and matter are one, is very agreeable to me; yet, I am a Spiritualist, not simply because I believe in spirit-communication, but also because nature teaches me that spirit and matter are one. So long as nature teaches me this, I must be a Spiritualist. I am not alone in this belief among Spiritualists. There are thousands of Materialists who are almost persuaded to accept Spiritualism, but can not, because of articles similar to Prof. B.'s published in Spiritualist papers, and similar ideas advanced by Spiritualists.

To my mind, many of Prof. B.'s assertions are not founded on fact, but on theory, hence, for my own information and that of others, I would ask him a few questions. "Spirit has none of the properties of matter." Does Prof. B. know precisely what all the properties of spirit are? "Matter has none of the properties of spirit." Does Prof. B. know thoroughly what all the properties of matter are? If he does, please let him give the valuable information to the world, by giving it a list of the properties of each. If he does not, his assertions just quoted are only theories.

"For matter alone is destitute of life." Does Prof. B. know all about what life is? Will he have the kindness to separate entirely from matter a little of pure life, and send it to the writer for his inspection? Does not this assertion savor somewhat of theory? "Life never originates except from prior life." Does Prof. B. know whether a hen laid the first egg, or whether the first hen grew from a tree that was hatched from an egg?

"Matter has never produced spirit." Has spirit ever produced matter? Prof. B. claims in a connected article that it has. If it has, does Prof. B. know that in a similar manner "matter has never produced spirit?" "The irrefutible facts of psychic science having thoroughly demolished Materialism." What are those facts? If Materialism is so "thoroughly demolished" why is Prof. B. wasting his time and energies in writing against "Materialism in disguise?"

"The word matter means that which occupies space, excluding other matter, and has a location, a form which may be definite or indefinite, a magnitude and a reality which can be conceived." How does Prof. B. know that spirit does not occupy space? How does he know that the same spirit can occupy more than one place at the same time? How does he know that spirit has not location? Does he know that spirit has no form? Does he know that spirit has no conceivable magnitude and reality? "Force is a different thing and has none of the properties of matter." Does Prof. B. know that force is not a universal property of matter? "For if all these energies were withdrawn, matter would be dead and inert." "Matter in its perfection can exist without them."

Unless all energies are withdrawn from matter, it can not "be dead and inert." Can Prof. B. deprive matter of all properties of force or energy? If he can, how? If he finds it an impossibility, how does he know that matter can exist without any of them? "Is as absured as to say that water means punch, because it can be made to appear as punch by adding spirits, sugar, and acid."

Matter is a general term applied to all substances having certain properties. "Water" is not a general term applied to all liquids, nor is "punch" a general term applied to all alcoholic beverages; hence the comparison instituted by Prof. B. is not relevant to the subjects under discussion. It is not the object of this inquiry to ascertain the definitions of the words "matter" and "spirit," but to learn something of the properties of the two things that the two words designate.

"Avoid speaking of force as anything distinct from matter." Can Prof. B. produce one ounce of matter that is absolutely forceless? "—— eternally dead matter." Will the professor please send the writer a sample of eternally dead matter?

West Garland, Me.

AN APOLOGY.

To the Editor of The Better Way.

I regret with infinite sorrow, grief, and pain that my lecture on "Capital and Labor," published in your excellent paper, should have so much irritated the sensitive minds of some of your readers. I thoroughly agree with Brother J. F. Cummins that the columns of THE BETTER WAY would be much better occupied in teaching the faith and recording the facts on which is founded the base of our beautiful religion. Yet I have observed that of late in many of the lectures delivered on spiritual platforms and published in the various excellent spiritual publications of the day a growing tendency towards socialism and its attending evils. In fact, it is charged against Spiritualists by the secular press of the day that they are embryonic socialists and communists. I have both heard and read a number of lectures from Spiritualist speakers and writers that would justify the accusation, and when I have heard and read them I have felt as Brother Cummins does, that they were out of place, and for that reason I wrote my *unfortunate* lecture and may deliver it in the future. I sincerely believe that there is a coming world of socialism where the avarice, passions, and selfishness of mankind will be lost in the forgetfulness of the past errors of earth, and where the capital of moral conduct accumulated in this life will assist labor in the life to come in advancing through spirit influence the physical and mental condition of our race. And I also believe that this should be a prominent theme of both lecturer and writer on platform or in print, and that to the teachings of this glorious doctrine the energy and ability of all spiritual papers, mediums, and speakers should be mainly directed. With a most humble apology for the past and a promise not to offend more than I can help in the future, I remain yours fraternally, etc.,

A. B. RICHMOND.

STRAY THOUGHTS.

The sensitive who vibrates to the touch of thought, sees what he writes.

Humor is an effect of health. Cynicism its antipode, is an outcome of ill-health. A thoroughly healthy person—one with a sound liver—is neither biting nor bitter. But while selfishness or hatred may be regarded as an affect of ill health, an unhealthy physical organism is originally an effect of self-love, whether obtained by inheritance or otherwise. Perfect health, therefore, may be retained or obtained by a life of purity or unselfishness.

NEWS ITEMS.

A project has been inaugurated to have an international rifle shoot at Chicago at some time while the Exposition is in progress. It is proposed that picked teams from the U. S. Army and National Guard compete with teams from other nations.

Mexico is fast becoming a coffee producing country. The district of Soconusco contains twenty-six estates employing 2,500 men. The cost of production is about seven cents per pound, but as the demand is far ahead of the supply, sales are readily made on the plantation at twenty cents per pound.

Six men were arrested and imprisoned in New York on January 25th for the crime of asking persons to give them something. Being poor they begged. Being beggars they were criminals. Being criminals they were locked up. Society deprives men of opportunities to earn bread and then imprisons them if they beg for it. And an overwhelming majority of the people approve of this.—Twentieth Century.

It may not be generally known that we have a "keeper of the great seal" of the United States, but it is a fact. He does not bear the title in truth, he bears no title, being simply a clerk in the State Department, but for forty years he has had sole charge of the great seal of the United States and the secretary of State himself can not induce that faithful old clerk to unlock the doors which guard that emblem of the country's liberties without a formal warrant signed by the president of the United States.—Tacoma Globe.

In a research on liquefied gases it has been found that liquefied oxygen, obtainable at a temperature of 180° Celsius below zero, is powerfully magnetic. That the gas is magnetic is a familiar fact, but the remarkable property of the liquid has heretofore gone unnoticed. It has been supposed that at very low temperatures metals ordinarily non-magnetic might acquire different properties, but the discovery of this fact regarding oxygen, which, unlike hydrogen, is not ordinarily regarded as of metallic character, is most interesting.—Boston Transcript.

PACK UP.

Lieutenant Totten has the leading editorial article in last week's "Frank Leslie's," and treats elaborately on his hobby—the approaching end of the world. He says there are grander storms than seismic ones and atmospheric cyclones, and upon the crest of some such universal tidal-wave we are at present riding with breakers ahead. But adds he, the throne of the Almighty is unmoved, and he who calmed the waves upon the Sea of Galilee can speak to them again. He speaks encouragingly for the Christian, and thinks the ship will ride the storm when the "reign of terror sets in," but advises to "set our house in order." "Trials are ahead. * * * No sane man doubts it. * * * Facts bear me out, and I am satisfied to run toward the issue."

"In conclusion," he writes, "we moderns have hardly begun our education in the principles of science, properly so-called, nor have we risen to the ancient plane—that is to the *most* ancient one! It is true that Liberty again enlightens the world from Bedloe's Island, and that her spirit lay in chains in ancient Egypt; yet upon the shores of the Mediterranean two thousand years ago, Alexander reared its Pharos and flashed the light across to Rhodes, whose tall Colossus sent his signal back. Even from Brigantium tradition tells us Ith descried the shores of Erin with the father of the modern telescope. Not yet have we learned all the lessons that the ancient teachers set before us. They have been our pioneers in every art and science, so that even Solomon avowed that there was nothing new. Even Petrie, digging in the sands of Gizeh, found, but yesterday, that these eldest of all ancient remnants of art, architecture, and mechanics are the most perfect. They spring unsired from out a past that has no archaic ancestor!"

He also claims that we are but investigators in many of the present discoveries and inventions, and says he could write further upon this subject to "mystics;" of whom he claims to be one if his knowledge in occult studies be not disregarded as credentials. In the meantime he refers readers to the first chapter of Isaiah, in which the whole matter is summed up—probably to "mystics"—closing his article with the following grand climax: "Society is now swollen from top to bottom with sickness unto death; the sore is of an angry hue, and, with a few more throbs will break into a running one. *That will be the* CRISIS, *and at its* CLIMAX *the* PHYSICIAN *will appear!*"

Lieutenant Totten is either obsessed or troubled with a new species of paresis which will end in believing himself to be a reincarnation of John the Baptist, returned to harness the globe, sit astride of her, lead her safely through this "universal tidal-wave" to a newly assigned orbit around the sun, and then himself be crowned as the savior of the human race after an improved pattern.

☞ Remember that THE BETTER WAY gives the advanced thought of leading minds. Sent on trial three months for 25 cents.

PERSONALS.

Contributions accepted: E. H. B. J. W. D., S. K. B. C. W. G., R. S. M. O. W., H. M. F. L. W. H. M. L. R. C. A. B. F., D. C.

Interesting letters from Chicago received, but too late for this issue. Will appear in next.

Our thanks to Mr. W. W. Aber and Mrs. Mabel Aber, of Spring Hill, Kan., for their photographs.

Wm. Russel Smith is requested to send his address to Richard Hodgson, 5 Boylston Place Boston, Mass.

Regular meetings at G. A. R. Hall, 115 West Sixth Street in the interest of electric lights for the city. All are invited to attend.

Joseph P. Hazard, brother of Thomas R., has passed over. He was eighty five years old, and like his brother, an ardent Spiritualist.

A number of obituaries will be found on seventh page. A like number have been withheld for want of space to appear in next issue.

The Ladies' Aid of the Union Society return thanks to all the friends who so kindly donated to their supper last Wednesday. The father society also feels grateful to those who relieved them of tickets to this supper.

Isn't it about time for our correspondents to discard the word "wonderful" in reporting spiritual manifestations. There are many other adjectives in the category of qualifying terms besides this one.

Any of our older readers having issues of THE BETTER WAY of March 16, 23, 30, and April 6, 1889, that they have no use for, would confer a favor by mailing the same to this office. They are wanted for a charitable purpose.

Mrs. Judge Ivey, of Dahlonega, Ga., the well-known and often-tested slate-writing medium is in the city and located at 433 West Eight Street, where she will give private sittings to friends of the cause who come recommended.

A masque party will be given by the Society of Union Spiritualists, at G. A. R. Hall, 115 W. Sixth Street, Wednesday evening, February 17, hat-check, including admission, 25 cents. If in masque tickets must be shown to obtain an admission check.

Mrs. Ballington Booth, of the Salvation Army, is in the city and addressing interested hearers. She is highly commended as a pure and noble woman, beloved by those who know how to appreciate an honest worker in the field of spiritual reform.

Mr. A. Willis, our materializing medium, has gone on a tour, visiting Dunkirk, Anderson, and Washington, Ind., St. Louis, Mo., points in Arkansas, Texas, New Orleans, La., Jackson, Miss., Atlanta, Ga., Nashville, Tenn., closing with Louisville, Ky. Mr. Willis is authorized to take subscriptions to THE BETTER WAY on the route. He will be gone about six weeks.

Dr. F. L. H. Willis, says the "Banner of Light" has just closed a very successful engagement with the Boston Spiritual Temple Society, where his ministration has made a profound impression on the thinking minds. He serves the Chicago Society, otherwise ministered unto by Mrs. Cora L. V. Richmond, while the latter lady addresses the First Society of New York, which will be during this and next month. Like the "Banner," we congratulate the Chicago Society upon having secured Dr. Willis, and can assure them that they will enjoy a rich, intellectual treat. Before his departure from Boston the doctor was given a fine reception by appreciative friends to which Cincinnati adds a toast of consent and best wishes for Dr. Willis in our sister city, Chicago.

We have plenty of laws to punish criminals; and to enact a statute that punishes an innocent man as a criminal who asks for bread from a more fortunate citizen is a crime, an outrage, a monstrous parody on justice. Who can respect law when law respects not the rights of man, ignores the fundamental principles of justice, and outrages the rudest system of ethics?—American Spectator.

How's This!

We offer One Hundred Dollars reward for any case of catarrh that can not be cured by taking Hall's Catarrh Cure.

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☞ NO STAMPS taken in payment for either subscriptions, advertisements, or books.

Correspondence.

Cincinnati, O.

The services at the Union Society last Sunday were as usual well attended both morning and evening. Mrs. E. S. Lillie responded very interestingly to the questions propounded by the audience at the morning session and Mr. J. F. Lillie sang with unusual pathos and sweet tone. Mrs. M. A. Rose pianist with her two assistants, Miss Minnie Bertrand organist and Mr. C. C. Cook violinist furnished instrumental music on both occasions which inspired all to a higher devotion.

Mrs. Lillie's evening subject was "The Spiritual Spheres" a continuation and elaboration of last Sunday evening's subject "The Home of the Soul."

It would be almost impossible to give a detailed account of all the speaker said in a short space, as the facts were interpolated with a good deal of spiritual philosophy bearing on the subject which must be heard to be appreciated as pen can not do justice to the keen logic and timely wit that presented itself as the occasion warranted. But as Mrs. Lillie is a very extraordinary medium for spirit dictation and which everyone knows who has ever heard her it is hardly necessary for us to add much eulogy in praise thereof.

As for the facts stated concerning the life in the spirit it must be said that the lecture was very instructive, interesting and a good specimen of a truly spiritual lecture—such as gives comfort to hungering hearts, light to the truth seeker and hope to the despairing.

The spiritual spheres said Mrs. Lillie take a different hue when realized in the light of Spiritualism. They have not that tiring aspect that past religions have presented to the world—a city with golden streets a life of eternal idleness, a constant singing of praises to a personal deity etc. Life in reality there is one of activity one of perfect naturalness fit adapted to the spiritual or mental wants of the soul minus the everlasting toil for physical necessities as is the mission of the spirit on earth life. The latter however, though it deprives many of opportunities to learn of the beauties in store for them is not without needed results for it is a part of nature's program and a preparation which can not but elicit appreciation by those who have been fortunate enough to pass through that process uninterrupted by death at early age. Of course children are cared for instructed and restored to the parents at transition, but the grand mission of life always remains the one as nature originally intended it.

The remark made by Jesus when he said that of children was the kingdom of heaven the lecturer thought, was more intended as a metaphor than a fact taken literally—it meaning that man should become as pure as they and consequently as innocent to the wiles and animalistic tendencies of the human race.

Of the homes over there she gave a pleasing description. She said that as a man used his physical powers here to build them, he needed mental power there, and that this is developed in accordance with his good deeds and pure aspirations in the mortal. Those who had made full use of the opportunities presented in this life—whether through study or duty to one's kindred—would find themselves lacking will and like shiftless mortals, homeless whereas the individual filled with pure thoughts and a record of love-actions engraved on his spirit body would be surprised at his powers of locomotion and of carrying out his wishes or desires. The first not being able to rise from earth's sphere, while the other is enabled to go whence he feels inclined, and return to earth and the homes of mortals at will. In addition to this, she said, nothing was lost to which is attached an affection. Man simply finds a place to his liking, but he must have moral ability as the working implements—and Spiritualism points out the way.

A beautiful improvised poem—the subject of which given by one of the audience on request of the speaker—closed the inspiration under which Mrs. Lillie labored during the entire discourse.

THE PSYCHIC RESEARCH SOCIETY.

Mrs. Adah Sheehan with Mrs. Eva Sagmaster, continue to draw tremendous audiences and again last Sunday every available spot in the hall was occupied, people sitting on the tables of the secretary and treasurer the window ledges and the floor of the platform, many standing through the entire service, wherever they could find space, while many were compelled to go away, as they could not gain admittance even to the ante-room. The lecture by Mrs. Sheehan was of a high order of excellence, and, as usual, fully appreciated by the great audience. Perfect quiet reigned throughout except for merited applause that burst spontaneously from the listeners now and then. At the close each felt that it had been good to be there.

Mrs. Sagmaster arose, under control of a French spirit, by name of "Felice," and rendered a beautiful song, which surpassed any of the former efforts of this kind. She received the congratulations of the lovers of music for the gift of song that has been bestowed upon her. She then gave descriptions of spirits present, names received in some instances, and located nearly all who came to her. Then Mrs. Sheehan arose and continued the descriptions, giving comfort to many as she repeated the messages of the loved ones and finished the exercises of the day by successfully diagnosing the diseases of many in the audience who had come expressly for that purpose.

It is to be regretted that the hall is not three times its present size so that the many hundreds who are searching for spiritual knowledge could have the opportunity to hear those truly gifted ladies.

Next Sunday the Columbus Spiritualists will have the pleasure of listening to our gifted speaker Mrs. Sheehan while the Psychic Research will enjoy the ministrations of spirits through Mrs. Sagmaster. The public is made welcome at all meetings. HUNT.

Notes From Boston.

There are a number of meetings here where exercises are conducted morning, afternoon and evening of each Sunday—where is presented the various phases of mental phenomena in mediumship such as clairvoyance psychometry etc. Also the giving of spirit messages short addresses etc., by such mediums as there evance to be present and are willing to contribute to the general good. Of such as these there are at least five, beside some who hold weekday services.

The Echo Spiritualists' meeting at 725 Washington Street, American Hall are conducted by Dr. Wm. A. Hale a very pleasant and genial gentleman, and a lecturer and a medium himself. The hall is very pleasant and attractive which goes far towards producing harmony. The doctor extends a kind welcome to all.

Another at Commercial Hall a pleasant place, 604 Washington Street conducted by N. P. Heath, has its full share of patronage.

The meeting conducted by Mr. Eben Cobb a veteran in the cause, has been well known and appreciated for years. Mr. Cobb is a speaker and author, and a brother of Sylvanus Cobb, Jr., the renowned author. These meetings are now held in College Hall, 54 Essex Street.

Then there is the meeting at Eagle Hall conducted by F. W. Matthews and that of Dwight Hall now presided over by Mrs. M. A. Wallace. And when it is understood that there are meetings where ladies have a evening circle in the afternoon a spiritual circle at 4 p. m. supper at 6 with literary entertainment and music in the evening until there is one for almost every evening of the week. I think no one will deny that this is a great centre and stronghold of Spiritualism. Of these societies aside from the Ladies Industrial Union, Mrs. Ida F. A. Whitlock president the Independent Club J. G. Wellington president the Helping Hand of the Boston Spiritual Temple Mrs. Johnson president and the Wednesday evening social of the First Spiritual Temple.

Go around and spend an evening with any of these. Strangers will always be welcome. Furthermore you will find that there is no lack of variety either in that which administers to the spiritual, intellectual, or physical. In looking over the various societies for public work, some present more especially the phenomena—something much desired by one class—while others make a specialty of presenting the philosophy varied by introducing such as are able to give both. Some unduly extoll one, some the other, both are essential. Astounding phenomena was produced in the commencement of the movement to awaken people to thought. It is still required to satisfy the Thomases who are still coming with their doubts. It is necessary not only as a means of convincing the skeptic, but for a way of communication between the spirit and those not favored with mediumship while the philosophy is continually needed to lead mankind to a higher life spiritually, and to assist in spiritual growth, to correct prevailing errors and superstition, to push needed reforms and to convert skeptics as well. For although the majority must be appealed to through the physical senses there are others who are convinced by the philosophy as it appeals to their reason. And each is wisely given to do his or her own work in his or her own time, place, and manner. Before leaving the very limited sketch which I have given of societies here, let me add that last and by no means least we have one of the finest Children's Progressive Lyceums to be found anywhere. There are most excellent workers and mediums turning their energies in this direction, and it is delightful indeed to see the interest manifested among the children. Entertainments are given which call forth the talents of the little ones to a remarkable degree. The Lyceum meets at 514 Tremont Street. The officers are J. A. Shelhammer, president; Wm. F. Falls, conductor; Mrs. M. T. Longley is one of the faithful workers. Mrs. Wm. S. Butler, a well-known medium of Boston, is also earnestly devoted to its interests, as she has given proof in many ways.

Another society more recently organized and having a wide field of usefulness, already planned is the Veteran Spiritualist Union. Dr. H. B. Storer, so well known, is its president; Moses T. Dole, its treasurer; Wm. H. Banks clerk and Mrs. M. T. Longley corresponding secretary. The list of officers alone would seem a guarantee of success. It has already extended its benefits over a wide field for so young a society, and it is to be hoped it will succeed in carrying out the work so greatly needed and which was the original intent of the organization.

I have given the limited sketch contained in this article for the reason that not all the readers of THE BETTER WAY are familiar with our work in this locality. Hereafter when mention is made of any of the societies, readers will feel a little better acquainted with them. The past week has been one of interest, closing with January 31st, this being the anniversary of the birth of Thomas Paine. Some of the societies held commemoration services. Among them the First Spiritual Temple and W. J. Colville at Steinert Hall. The lectures at both of these places were characteristic and highly interesting. Dr. Fred. L. H. Willis has just closed a most successful engagement with the Boston Spiritual Temple. His lectures and poems are always a feast. On this, his last for the present, his subject was, "The Universal and Eternal Life." Space does not allow me to do justice to this most excellent discourse. In the evening before a large audience he spoke on "Personal Influences." At the close of this grand discourse, which closed a most satisfactory engagement, Dr. A. B. Richardson arose and expressed his personal appreciation; and on motion to extend a vote of thanks to Dr. Willis and his inspirers for the grand lecture, so full of practical truths and poetic and spiritual beauty, the motion was enthusiastically carried by the large audience. In the afternoon at this hall, Mr. Joseph D. Stiles gave one of his excellent test seances—always so marvelous for the number and accuracy of the tests—were unusual on this occasion, and both the medium and spirits were in the best condition and happiest mood. On Friday evening, January 29th, a reception was tendered to Mr. Fred. L. H. Willis by Mrs. M. A. Pope and daughter, Mrs. Clapp. They who received invitations to reception at this house know that a pleasant time is in store for them, but this was unusually so—the honored guest being held in the highest esteem for his many excellent qualities and for his sacrifice and devotion to the truth. Mrs. C. P. Pratt was chosen to preside and filled the office most satisfactorily. Mrs. Clapp was first introduced and sang in a most excellent manner a song accompanied by Mr. Wm. Boyce, Jr., after which Miss Edith Oliver read "Smiting the Rock" with such effect that she was enthusiastically recalled. John W. Day, representative of "The Banner of Light" was then introduced, who referred in brief manner to the unjust persecution put upon Mr. Willis in the past by the Harvard College, and closed his remarks by delivering an acrostic sonnet. A. E. Tisdale, a co-worker on the platform, expressed his pleasure at being present and his high appreciation of Mr. Willis, saying he considered him a tower on the spiritual platform, dedicated to wisdom, strength and beauty. Fine music was then executed on the violin by Frank McDavis, accompanied by his wife on the piano. Mrs. Clapp then read letters of regret for absence from Luther Colby, editor of the "Banner." Mrs. M. T. Longley and others. Mr. F. L. Young gave a fine piano solo, after which Mrs. Pratt, speaking in highest terms of the value of the work done by Mr. Willis for the Boston Spiritual Temple, introduced him to the people. Dr. Willis expressed most fittingly his heartfelt thanks to all for the kindly sentiments expressed; referred feelingly to the past; and spoke of the changed condition in the present and prophesying much more powerful demonstrations for the future of Spiritualism. He closed with one of those rare and beautiful improvisations which are characteristic of him. Mr. John Lane and Wm. Bryce gave a beautiful duet on the cornet and piano. Remarks were also made by Mr. J. H. Lewis, Mr. J. C. Chaffee, and others. When the evening closed all felt they had had an enjoyable time. OBSERVER.

Boston, Mass.

I have noticed lately several letters in your columns from a Boston correspondent, and do not know that I can give you any additional news but I wish to write at the present time of our test meetings, which seem to have been overlooked, although phenomena takes an important part in the bringing in of converts to the belief in immortality. Dr. Hale and Dr. Smith's meetings seem to be taking the lead although there are several other meetings of, and held in the city. Dr. Hale at the Eagle Hall has a large attendance each Sunday afternoon and evening having a fine large hall, airy, well ventilated and lighted and many good mediums in attendance. Dr. Hale is a pleasant affable and interesting platform worker and we notice many new faces in the audience at each session who give earnest attention to the exercises.

Dr. Smith's meetings have increased to such an extent that he has secured Commercial Hall in connection with Hawthorne Hall which is on the same floor to accommodate his audiences.

Large and intelligent audiences attend the lectures at Berkeley Hall but when announced that J. Frank Baxter would give tests at the close of his lectures the hall was crowded, showing that although those attending are further advanced in the philosophy yet they are still interested in the phenomena. It is the phenomena that makes converts, no matter how much some may cry against it. It is the ABC of Spiritualism and as a student can not grapple with the higher branches of mathematics until he has thoroughly mastered the multiplication table so a person can not be convinced of the philosophy of our belief until he has understood something of the phenomena.

Passed to spirit life Monday January 11th Mrs. Rebecca T. Poole wife of Mr. Nathan Poole proprietor of the Avenue House at Onset, Mass. aged sixty-one years ten months and eleven days. The body was brought to Boston and the funeral attended by Rev. J. Minot Savage in his church on West Newton street. Mr. Savage also officiated at their marriage. She was an affectionate wife, a loving and patient mother, and a good friend. She was a firm Spiritualists and a regular attendant at the Onset Campmeetings for many years and will be missed by a large circle of friends.

ALBERTA FRANCIS TRIPP.

Brooklyn, N. Y.

A very large audience filled Bradbury Hall at the Progressive Conference on January 24th Captain Dye acting as president pro tem.

Mr. La Pumie was called upon as the first speaker, and entertained the assembly with some very plain common-sense remarks, asking for instance, why do the Catholics of today in this enlightened age still hold masses for the repose of a person's soul? The late Bishop Loughlin for example, was considered a very good man in every sense of the word, now why should not his soul find rest or repose in the hereafter? What is it that the great mass of people want to bestow upon one who has left the earth-sphere by reading masses for them? Has Spiritualism not done a great work in releasing the human mind of the dread of this turbulent spirit which at all times makes itself known by the words, "may God have mercy upon my soul."

Mrs. Judge Smith made a few very pleasant remarks on spiritual philosophy and phenomena, expressing her thoughts favorably of materialization.

Mr. W. C. Bowen gave his ideas as to honest investigation. He recommended the movement of the Psychic Research Society, and maintained that with all the errors touched upon Spiritualism still does, and always will, march to victory.

Miss Annie E. Hinman, in an eloquent manner, interested the audience with remarks on the enlightenment of the age.

Mr. Charles R. Miller favored the conference with the reading of Professor's Kiddle's fourth communication, which, although written for his former friends and co-workers of the New York Alliance, was read for the first time to the conference. This communication, as all others, was highly interesting, and will, it is hoped appear in full in THE BETTER WAY at the proper time.

Mr. Perkins said something in reference to the Psychical Society. He thought to make it a success there should be some good mediums among them and that all phases should be represented. At the close of his remarks Mr. Perkins treated the audience to one of his inspirational songs, which was highly appreciated. E. F. K.

St. Paul, Minn.

Since my letter to you last month I have taken another step forward in the spiritual field of labor for with the new year I started the Independent Spiritual and Psychical Society. I have so far held three meetings besides test circles each week and conference meetings, and have met with great success, having had large and intelligent audiences on every occasion. The first Sunday Mrs. Aspinwall delivered a very interesting lecture, subject being "Our Homes and Occupation in Heaven." Dr. Aspinwall addressed the meeting on the second Sunday explaining "Bible Miracles," and last Sunday evening I had the pleasure of giving my first lecture in public. My guide chose for his subject "A spirit's experience of leaving the mortal form and of three years in spirit life." The spirit who has so far controlled me for speaking is a very positive control, and I am told a very forcible and eloquent speaker. My guides hold me in a thoroughly entranced condition.

Spiritualism is making great progress here this winter, and a number of new and earnest investigators are in search of light and truth; they are always anxious to receive proofs of spirit-presence.

I am anxious to negotiate with mediums for the different phases of spirit phenomena who are willing to come here; they will find it a good and profitable field for labor. My address is 222½ West Seventh Street.

The St. Paul "Daily News" says of our efforts: "The Independent Spiritual and Psychical Society held a very successful meeting in Van Ellemeen's Hall, Moore Block on Sunday evening. A large and very intelligent audience was present to hear the first lecture delivered by and through Mrs. E. Braun on the very interesting subject of a 'spirit's experience of leaving the mortal form and three years in spirit life.' The subject was handled in a masterly manner, the voice and gestures were good, the audience gave the closest attention, and many compliments paid the lecturer. Mrs. Braun is a forcible and pleasant speaker and there is no doubt she will be a successful one."

MRS. E. BRAUN.

Grand Rapids, Mich.

At Elks Hall, on Thursday evening, Jan. 28th a fine audience assembled to enjoy a literary and theatrical treat of a high order. This was one of many that are held under the auspices of the Progressive Spiritualists of Grand Rapids and those who neglect the opportunity little realize what they miss. It was all home talent, and rarely is so much merit united in one place. What is especially unique is that all the actors were ladies, viz: Miss Belle Thorington, Miss Letta Thomas, Miss Theresa Goebel, Mrs. Victoria Marvin, Miss Ella Ward, Miss Mamie Jackson, Miss Coral Thomas, Miss Ethel Thomas, and Miss Ella Wood. Mrs. Effie Josselyn presided. I venture to say that no audience has been better entertained, or more unanimously satisfied and enthused by any travelling troup that has visited this city. These Thursday afternoon exercises are varied and instructive in many ways, contributing as they do, various mediumistic phenomena, tests, and intellectual treats—original and selected—with a high spirit of intelligent order, educational purposes and ends, and refined sentiment and social harmony, they advance the individual development of each, and the mutual interest and general welfare of the Progressive Society which is the only one that possesses regular public meetings in the city.

While the cold weather is doing another and of work perhaps more or less, it seems to me and others, the eyes to mankind to benefit all who are under the influence towards the splendid enterprise of the Progressive Society and those who are not, either a friend or foe to the private gatherings of the spiritual philosophy supported by regular performances of some part or all of its principles for the use of mankind with the work of the Progressive for about eighteen months past, has found the efficiency and great public value of their effort. I have but good will for all. Believers in test and symbolism are naturally enlisted with those whose work seems to me of a higher order and whose efforts have from time to time devoted self sacrificing interest to be known. But it does seem inconsistent for spirit friends to be so divided and mutually destructive while the Churches work together and secure all the best fruits developed by the years of sacrifice which the faithful mediums and speakers have endured for the cause. But all is well that ends well. LUMAN C. HOWE.

Philadelphia, Pa.

We have had the pleasure for the month of January of having Brother Willard J. Hull as our speaker in a course of lectures of a very instructive nature, covering a wide field in the domain of essential truth that runs like a golden thread from the modest little tiny rap up through seances channels until a high grade of inspiration reveals to the receptive minds a line of knowledge and spiritual glory that is truly wonderful without disparaging other instruments in our cause for we have many that speak under high spiritual pressure. The originality, fertility and freshness of speaker Hull is really marvellous and one feels of times like exclaiming "shrine of the Mighty, can it be thy power will bless humanity."

The evening course brings a large per cent. of strangers and free thinkers. The latter seem to take to him as kindly as a duck does to the rippling stream. One gentleman says if that be Spiritualism I want more of it as he is logical in his deductions, etc. Another avowed Church Spiritualist, of somewhat pronounced type says we now get something that I can partly understand have not missed a lecture so far, and will hear him through. Even a few Church-faithists who hold the mind-cure theory, attended the lectures, and although non committal to the outside world walk quietly out at close of discourse and as they are found again at their post in time for the next meeting the inference is that their moral health has not seriously suffered by the food they received. I might add the opinion of others who are not enrolled in our ranks, but frequent our halls until their backbones stiffen a little more. They might partly be labeled unseasoned timber. We have as yet heard but one dissenting voice. This was from a constitutional growler whose only objection to the effect that he did not like to be talked to by any one-armed man. Did you ever hear of anything so absurd. But as this man possessed that unhappy duality, ignorance and stupidity, we will have to let him pass and go his way in peace.

Our brother, during his short stay with us has endeared himself to many by the private side of his life as well as public, plain and unassuming in his manners meeting you with a frankness that is refreshing in these degenerate days of conventional hypocricy. For the present we will bid him adieu, but not without a tinge of sorrow, that so much good material must pass away to other fields of action, but hope in the near future we will see him again in our midst. FLORENCE E. ALCOTT.

New Orleans, La.

On Saturday January 30th, Brother A. C. Ladd attained his sixtieth birthday, and quite a number of his friends assembled at Brother Benson's rooms to celebrate the event. A beautiful boquet, along with several useful articles, were presented with appropriate words by Brother Benson. Mr. J. E. Ketterer presided and called on each one to respond to the sentiments expressed in the presentation. Captain Jack Abbott, Mr. and Mrs. Cook, Mrs. Ketterer, and others responded as well as friends "over there," through Mrs. Cook and Brother Benson. A very pleasant evening was spent, which was closed by remembering the true and tried workers in the Spiritualist ranks, who formerly lived in this city.

Sunday, January 31st, a packed house listened to the inspired words of Brother A. C. Ladd in answer to the subjects propounded by the audience. The lecturer was at his best and his well-chosen language and progressive ideas were worth a long journey to listen to.

Mrs. L. A. Cook gave readings and clairvoyant descriptions with names and messages.

Mr. George V. Cordingly followed with improvised poetry and a variety of subjects, closing with one on "Spiritual Growth." While sitting on the platform and speaking, he wrote messages in his peculiar short-hand, which took him half an hour after the meeting was dismissed to translate.

The following was unanimously adopted by the association:

Resolved, That the thanks of the New Orleans Association of Spiritualists are hereby tendered to Brother Moses Hull, of Chicago, for his interesting lectures during the month of December, 1891. Large audiences turned out to hear him and many had new light thrown on the Bible, who had lost all respect and consideration for the book.

Resolved, That spiritual societies can make no mistake in securing the lecturer's services for their advancement and the upbuilding of progressive thought in any community.

Resolved, That the above be signed by the president and secretary, with the seal of the association attached, and a copy furnished THE BATTLE WAY for publication.

WM. BROOKE, Sec'y.

Liberal, Mo.

I am interested in the reports from all quarters of the compass and like very much to learn that our cause is slowly and surely catching a deep hold upon the people. We are booming along here nicely. We had a "rousing" celebration of the veterans. Thomas Paine's birthday on 29th. Our spiritual hall was crowded with free-air breathers, or those who have learned to dare to use their brains.

We have all the preliminaries now of an immense camp the coming season. Letters are already pouring in inquiring about the cottages stock, etc. Several new cottages are to be built by different parties of the association.

I am one of the committee to correspond with mediums about attending our camp. We commence August 20th and hold to September 20th. We wish to secure a first-class trumpet medium, first class one each for slate-writing and materialization. Should like to correspond with psychics, who have these phases well developed with a view to an arrangement to be with us. Write to JAMES H. WASHBURN.

Oakland, Cal.

The Mission Spiritual Society of Oakland are having fine meetings of late. Mrs. B. M. Barney, of San Francisco, occupied the rostrum Sunday January 24th and gave some good psychometric readings and tests. The hall was packed to the doors. A very short time after opening the hall it became necessary to announce that standing room only could be had.

All coming to this coast are cordially invited to visit us. We meet at Native Sons Hall 328 Washington Street. E. THOMPSON, Sec'y.

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Mention this Paper.

Women's Department.

Written for The Better Way

Speed On the Soul to Heaven.

EMMA ROOD TUTTLE.

If you were starting on a long, long journey
And loving friends were near
To say farewell and witness your embarking,
What would you wish to hear?

Would you desire that, with distracting wailings,
They cling and pray you stay?
Although they know the going and the passage
Were planned for many a day

Would it appease the pangs of separation
If they should all declare
No draught of pleasure would by them be taken
While you where otherwhere?

But that each hour the doleful lamentations
Would sound to call you back
They would not sing, nor laugh, nor join in joyance
But mourn, and mourn, alack!

Your soul would sink, and every day of absence
Lie heavy on your heart.
The profit and the pleasure of the journey
Would every whit depart.

What would it count if most exquisite landscapes
Were spread before your eyes?
You could not see their beauty for vision
Of home-hurt miseries

The riches of the wondrous far-off country
Would be ungarnered all,
Because, forsooth, you must be so enfeebled
By self-love's hungry call.

Oh, how much better that the friends in waiting
Bid you God speed and say
"We will await us of the good things left us
The while you are away.

We will not famish. Think of us as thriving
Constant in love and true.
If illness seize you, or mischance befall you
Why—we will come to you!"

You could depart. Peace, like a white-robed angel
Keeping you company;
Calm, free and heartsome, growing enriching
By what you hear and see.

So should it be when through death's gate of silence
Those dear to us depart—
Vex not their souls! Bespeak a pleasant future
With great love in your heart.

Written for The Better Way.

CHURCH OR NON-PROHIBITION RULE—WHICH?

MYRA F. PAINE.—No. 1.

Let it be remembered that woman has never been considered anything but an appendage to man—not even the possessor of a soul of her own till within the last two hundred years, when a company of men gathered together for the purpose of revising that infallible book of God, and after a long and heated discussion pro and con, finally concluded that it was barely possible that woman might possess a soul and, with a proper amount of humiliation and degradation and penance, God might be prevailed upon to order St. Peter to leave the door of heaven just a little way open so that a few of these new-found souls of women might slip in.

With becoming humility woman accepted the situation, just as she has always been doing, on the plan of "thankful for small favors," but there has always been a Bishop Vincent or a Dr. Buckley to stand guard and push her back into the place God had designed her for, whenever it began to look at all as if she might gain an upright position and dare to stand by the side of man.

When it became evident that the souls of women drank in the spiritual teachings and assimilated their lives more in accordance with infinite love, which began to be accepted in the religious world as the true God element, then they began to say—it is not in soul that she is lacking but in brain. Her head is not as large as man's, so, of course, her brain is not as large and she never can know as much as man. God made her inferior, she always will be inferior, in the nature of things she must be inferior.

For argument's sake let us admit that God inspired the Bible. It was written by men, has been revised by men over and over again, it has always been interpreted by men. They were the only ones educated to teach the word whereby all must be saved.

Women have been allowed to go and listen to man's interpretation of it, and have been regaled every little while with a learned discourse on "Wives submit yourselves unto your own husbands, 'tis unto the Lord." "If you would learn anything, ask your husbands." "Let your women keep silence in the Churches, for it is a shame for a woman to speak," etc., etc.

If any lone woman, whose soul was struggling up toward the light, dared express a doubt or ask a question in regard to the mercy or the justice of such a God as she heard preached about, she was told with long-drawn breath and sanctimonious accent, that "great is the mystery of godliness"—she could never expect or hope to know in this world, but she would understand in the next all that was necessary for her to know, she ought to be very thankful for the privilege of a chance to be saved at all.

The generations which have been born of mothers held in such mental and spiritual slavery, have been educated and passed on, transmitting to their children the same narrow thoughts and going to the same Bible for justification of their ideas. Whenever a man, like Thomas Paine, dared come out and give to the world a different view of God and claim the whole world as his Church, what a hue and cry it made. Infidel! infidel! a very innocent word, but made by the interpretation and use made of it, to mean everything that could be conceived of that was bad. The thinker and questioner was a skeptic, the doubter and reasoner was an infidel and just as sure to be damned eternally as he was to exist.

Woman realizing the slight hold she had anyway and fearing that the same power that gave her even that might be moved to withdraw it should she prove refractory, in silence closed her eyes and ears and waited. In accordance with the unjust position she was holding in the religious world was her position in the social and political world, and all three positions are simply those that man has doled out to her and taught her with great bombast that God intended her for.

Is it strange that she is slow in finding her way out of this darkness into the light of God's love and mercy and goodness? But the wheels of progress once set in motion by the laws of evolution keep ever turning, and since the days of Thomas Paine their revolutions have brought to the surface a Lucretia Mott, an Elizabeth Cady Stanton, a Susan B. Anthony, a Mary A Livermore, and today scores of other noble women who have proven beyond a question that if their heads are not as large, the grey matter of their brains is of finer texture and as capable of evolving thought and solving problems of national as well as secular importance as are their brothers. Many of those women to-day are going to that same Bible, by whose teachings they were so long held in slavery, to prove that God made woman as well as man, and that God recognizes their souls and has no special regard for sex. As that is an accommodating book, no one ever looked there in vain, no matter what he wished to prove. But nothing so soon and so thoroughly educates the human mind out of superstitious fear of God and his commands, as a thorough study of his infallible word.

That has been the trouble with women. They have not studied it for themselves, but have taken the preachers' word for it. All they need is a removal of fear of God and man, and then the spiritual intuition, which has lain dormant, will lead them into a just sense of the moral obligations of each individual soul, and they will strike for freedom from the shackles which have bound them in the past. This will broaden their views on all subjects, for they are yet narrow, but fast growing. When, in the continued revolutions of the wheel, woman finds herself recognized as an individual entity, owning herself body and soul, she will see that the temperance question, like all other questions, resolves itself simply into the one of cause and effect.

She will have it in her power to cease the propagation of idiots, criminals, and drunkards. When children cease to be conceived and born in drunkenness, the demand for stimulants will cease. When the demand ceases, the manufacture will cease, and the temperance question will be settled for all time. Reformations never yet came through prohibitory laws. Education and spiritual unfoldment will continue to lift humanity into greater freedom, and with freedom comes the necessary light to use it.

The liquor power has obtained its dimensions through ignorance and false education, and I have tried to show you that the Church power is what has held the people in ignorance. Its dogmas and doctrines of atonement and belief have riveted the chains of fear, and a shaking off of individual responsibility onto another who "has paid it all" has, as a natural effect of a natural cause, made cowards of the race. Not more laws or more stringent ones, but greater liberty is what the world needs, and more—the responsibility of every individual soul, whether man or woman, to "work out its own salvation" and to use the light that the philosophy of life, with truth and science is setting upon the hilltops of thought and reason, as the guiding star on the pathway of unfoldment.

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FOR YOUNG READERS.

Be our life-ways transcendent, to goodness incline,
Be our feelings unselfish—our thoughts all divine!
Our resolves high and noble—our motives ne'er mean,
Our impulses all tender—our tempers serene.

Be our wisdom to love—with no folly to hate,
Thus aggrandize our souls with life's richest estate!
With such conduct all good—aspirations all pure,
We'll have virtues for treasures that ever endure.

R. T. LOCKWOOD.

Written for The Better Way.

TO THE CHILDREN.

MRS. R. S LILLIE.

I want to tell the children who read THE BETTER WAY (and I think the older ones will be interested as well). During December it was our privilege to have as a guest in our home Mr. Willard J. Hull, of Buffalo, N. Y. Mr. Hull is this season, for the first time, devoting his entire time to the lecture platform of Spiritualism, which takes him necessarily away from his family which consists of a wife and four girls, ranging in age from eleven to fifteen years. The girls made up their minds, as their papa was to be away so much of the time, that they would do something for self-improvement which would be pleasing to him. So they concluded to edit a paper once a month and send it to him. They named it "Hull's Mission," and have taken a paper in size similar to a Sunday-school paper, put the name on in large letters, divided it into columns like any newspaper, have written stories, poems, serials, put in "home items," advertisements, and altogether have shown such wonderful diversity of gifts that to me it seemed remarkable, and I thought to give it in THE BETTER WAY to other children, as it would encourage them to try their hand at literary work, and thus cultivate a taste in that direction. It is said by many that we do not devote enough time to the little ones. It is evident Mr. Hull's children have been brought up in Spiritualism, their stories are full of it, and I find some of them equally as interesting as many stories written for children by older people.

The Christmas number of "Hull's Mission" was twice the usual size and contained an excellent Christmas story, entitled "The Doddles' Christmas." This was illustrated by a drawing of Mrs. Doddles, a widow, and her two children in a poor home, burning a little Christmas tree. I will give you a short extract from this story just as they gave it. "Mrs. Doddles began singing one of those dear little songs we love to hear, with her eyes resting on the wall opposite. Soon a bright ray of light shot through into the room and they all fixed their eyes upon it. Gradually it grew larger and larger, until to them the wall had disappeared, as though one of the walls of heaven had taken its place. The light suddenly parted and to their wistful eyes suddenly appeared a young woman of marvellous, radiant beauty. Slowly she came towards them and laid her hand on little Dannie's head. Then stepping beside Mrs. Doddles she said: 'My dear woman, you have not complained, but you sometimes feel as though you would like to fly away from all creation. But don't give up. Keep on. You are in the right path and things will be all right in a little time.' Then the beautiful spirit seemed to pass farther and farther away until nothing more of her could be seen."

This I consider quite a characteristic message. Then follow two chapters when the grandpa repents, sends his carriage for them on Christmas morning to come and live in his home ever after, he having disowned the mother because she married a Spiritualist, thus verifying the spirit's message that all would be right in a little time.

In "Hull's Mission," No. 4, just after he left for Boston, was this little poem:

The Master of Hull house has gone away,
A boo—hoo—hoo—hoo—hoo!
He left us all the other day,
A boo—hoo—hoo—hoo—hoo!
To Boston he went and must not relent,
A boo—hoo—hoo—hoo—hoo!

I heard from the master just to-day,
A ha—ha—ha—ha—ha!
And I was so glad I had to say!
A ha—ha—ha—ha—ha!
He's not gone to the moon,
And he'll be back soon,
A ha—ha—ha—ha—ha!

MR. SIDESADDLE.

Each of the girls write over a nom de plume; one the above, another Hon. Mr. Snodgrass, still another Hon. M. Smifish, and Prof. Bumblecheese. Under the head of advertisements we find,

DUSTING SOCIETY.—Broom and dustpan society meets every week at Hull's house. Members are requested to bring broom, dust-pan, and duster to every meeting. MRS. BUMBLECHEESE.

WASHING AND SCRUBBING CLUB will meet every Monday morning at Hull's house. MATRON KNOWHOW.

DISH-WASHING CLUB meets regularly every morning and evening at Kitchen Place, corner of Sink and Table Street, Hull's house. All members are requested to be present at next meeting; important business will be discussed.

MRS. SIDESADDLE.

BUCKWHEAT CAKES are served fresh at Hull's house every morning. We strongly recommend you to try some. For receipt apply at Hull house, 280 Dewitt Street, Buffalo, N. Y. Satisfaction guaranteed. MRS. SNODGRASS.

They call their mother, Matron Knowhow; she presides at all meetings. This will give the little readers of THE BETTER WAY a glimpse into Mr. Hull's home and an introduction to his girls. And when you see him on his mission of giving the truth to mankind, older as well as younger members of our great household will know, something of the sacrifice he is making. I think if these girls keep on we shall hear of them in the literary line later in life, and I think there is evidence that inspiration touches the little ones as well as the heads of Hull's house, for with the rest their paper had a Christmas song with music as well as words, and sitting down to the piano to try it, we found it quite melodious. This was one of the verses:

Sing praises Christmas praises
Sing them loud and long
Until your hearts it raises
To love's eternal song.

I see one more advertisement with which I heartily agree, and with this I will close.

GARFIELD TEA is good for any malady affecting the interior organism.

Equal justice to all is the first qualification needed by him who deals with the public. Without it success is naught. Even good nature must not be permitted to blind reason.

Are you with us? Remember THE BETTER WAY is the cheapest and best Spiritualist paper in the world. Read it, subscribe for it, circulate it.

MEETINGS.

Boston, Mass.—Progressive Spiritual Lyceum meets at Bradbury Hall, 2d Fulton street, every Saturday evening at 8 o'clock. President Sam. B Bogart.

Spiritual meetings at Bradbury Hall every Sunday evening at 8 o'clock. S B Gordon, President.

The Ladies' Home Auxiliary meets every Friday afternoon at 2 o'clock at Bradbury Hall. Mrs. Lucy J. Weller, President.

Children's Lyceum meets Sunday afternoon at 2 o'clock at Bradbury Hall, 26 Fulton street.

The First Brooklyn Society of Spiritualists holds services every Sunday morning at 10:45, evening at 7:45, at Conservatory Hall, corner Fulton street and Bedford avenue. W. J. Raud, secy.

Buffalo, N. Y.—The First Spiritual society meets every Sunday in A. O. U. W. Hall, corner Court and Main streets, at 2:45 and 7:30 p. m. Wm. F. Pfeiffer, president.

Cincinnati, O.—The Psychic Research society meets every Sunday afternoon at Douglass Castle Hall, northwest corner Sixth and Walnut, at 10 o'clock. Admission free. Good speakers.

The society of Union spiritualists meets at G. A. R. Hall, 115 W. Sixth street, every Sunday morning at 10:30 and in the evening at 7:30. Good speakers and music. Morning services, free; evening, 15 cents.

The Spiritual Progressive Society meets at Engert Hall, 67 Marshall avenue, Camp Washington, every Sunday at 7 p. m.

People's Spiritual meetings every Sunday, 7:30 p. m. at the American Health College, Fairmount. Good music. Free admission. Free discussion. All come.

Chattanooga, Tenn.—The First Spiritual Church meets every Sunday at 7:30 p. m., at Posa Hall, 829 Market street. R. E. Hunter, secretary.

Chicago, Ill.—P. O. S. A. Hall, corner of Washington boulevard and Ogden avenue, Mrs. Cora L. V. Richmond, speaker, at 10:45 a m and 7:45 p m.

The People's Spiritual Society, under the supervision of Mr. Jenifer, will hold services at Bricklayers' Hall, 81 South Peoria st., at 2:30 p m.

Services each Sunday at 2:30 and 7:30 p m at 68 West Lake st. A. H. Williams, president.

The First Spiritual Culture Society of Chicago will hold a meeting at 2:30 p m in the hall 11 North Ada st.

The Philosophical Spiritual Society meets at Arlington Hall, Indiana ave. and Thirty-first st., at 10:45 a m.

The First South Side Spiritual Society will hold services at 77 Thirty-first street, at 2:30 p m.

Meetings held at Bricklayers' Hall every Sunday evening at 7:45. Conducted by G. G. W. Van Horn, magnetist.

Chelsea, Mass.—The spiritual Ladies' Aid hold meetings in Pilgrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Mrs. L. M. Dodge, secretary.

Clinton, Iowa.—The First Spiritual Society meets every Sunday at 7 p. m., in Good Templar's Hall, Fifth avenue. Mrs. B. E. Shaw, prest.

Dayton, O.—The First spiritualist society meet every Sunday in Grand Army Hall, 25 and 27 N. Main street, at 10:30 a m and 7:30 p m. Good speakers, seats free. Wm. E. E. Kates, secretary, 120 West Fourth street.

Grand Rapids, Mich.—The Union Society meets every Sunday evening at 7:30 in Kennedy's Hall.

The Progressive Spiritualists Society meet every Sunday at 10:30 a.m. and 7:30 p.m. at Elks Hall, 38 N. Ionia street. Lectures by the best speakers. Mrs. E. F. Josselyn, Pres.

Haverhill, Mass.—The Mediums' Order of Beneficence meets every Friday evening in room 11, Tilton Building, 46 Merrimack street. All are welcome.

Indianapolis, Ind.—The Indianapolis Association of Spiritualists meets every Sunday morning at 10:30 and in the evening at 7:45, at Lorraine Hall, cor Washington and Tennessee streets.

Louisville, Ky.—The First spiritualist church meet sunday at 11 a m, 3 and 7 p m, at Mt Euclid Hall, West Jefferson street above seventh.

Liberal, Mo.—The Spiritual Science Association meet every Sunday evening at 7:30 and on Wednesday night; Ladies' Aid every Saturday afternoon.

Los Angeles, Cal.—The Los Angeles Spiritual Society holds meetings Sunday afternoon and evenings in G. A. R. Hall, 610½ S. Spring street. Alfred R. Street, president, E. W. Fortune, sec'y.

Minneapolis, Minn.—The First Spiritual Society holds services every Sunday morning and evening at Odd Fellows hall, 3 and 14 Washington Ave., North, at 10:30 a m and 7:30 p m.

The Washington Union Spiritual Society hold services Sunday morning and evening at 2:0 2nd avenue, south. Mrs. C. D. Pruden, Pres.

Milwaukee, Wis.—Liberal Club meet every Sunday evening at 216 Grand avenue.

National City, Cal.—The First Spiritual Society of National meets at Griffith Hall, corner of Fifth Avenue and Eighteenth street, at 10:30 Sunday mornings and Tuesday evenings at 7:30. Lyceum 9:30 Sunday mornings. Mr. Herbert S. Dimock, president; Mrs. Mary I. Dimock, secretary; Mr. P. Griffith, conductor of Lyceum.

New York City.—The First Society of Spiritualists convenes every Sunday at Carnegie Music Hall Building, Seventh Avenue between 56th and 57th streets, entrance on 57th street, at 10:45 a m and 7:45 p m. Henry J. Newton, President.

The People's Spiritual Meeting every Sunday evening at Mrs. Morrell's parlor, 151 Lexington avenue. Mediums' meeting Tuesday at 8 p. m.

The New York Psychical Society meets every Wednesday evening at 114 W. 14th st. Speakers and mediums always present. The public invited. J. B. Snipes, president, 26 Broadway.

The Society of Ethical Spiritualists meets every sunday at Knickerbocker Conservatory, 44 west 14th street, at 10:45 a m and 7:45 p m.

The Spiritual Research Society meets Sundays at 2:30 and 7:30 p m, for the discussion of Spiritualism, Theosophy, and all psychical questions. Mr. J. W. Fletcher and other prominent speakers will appear at each session.

New Orleans, La.—The New Orleans Association of Spiritualists meet at their hall 59 Camp street, every Sunday evening at 7:30. J. W. Allen, President.

Oakland, Cal.—The Mission Spiritualists meet every sunday at Native Sons' Hall, 918 Washington street, at 2 and 7:30 p. m.

Omaha, Neb.—First Society of Progressive Spiritualists of Omaha holds meetings every Sunday at 2 p. m., at Marathon Hall, corner Twenty-fifth Avenue and Cuming street. W. T. Denny, president; W. W. Emery, secretary.

Philadelphia, Pa.—The First Association of Spiritualists meet every Sunday at 10:30 in the morning and 7:30 in the evening at the corner of Eighth and Spring Garden. Joseph Wood, Pres.

Keystone Spiritual Conference meets every Sunday afternoon at 2:30 at the northeast corner Tenth and Spring Garden st. J. S. Rowbotham, Pres.

The Second Association of Spiritualists meet at their church on Thompson street below Front every Sunday 2:30 p. m. Conference and Lyceum. Wm. Abbott secretary.

Fourth Association of Spiritualists meets every Sunday evening at 7:30 at Keystone Hall, Third and Girard ave. Mrs. M. Brown, Pres.

Pittsburg, Pa.—The First Spiritualist Church of Pittsburg has lectures every Sunday morning at at 10:45 and in the evening at 7:45. Children's Lyceum at 2 p. m. at their hall, 6 Sixth street. J. H. Lohmeyer, sec.

Peoria, Ill. The Peoria Progressive Association meets every Sunday evening at 7:30, at Union Hall, corner Main and Madison streets. J. C. Jansson, president, Dr. C. T. H. Benton, secretary.

Quincy, Mass. The Mediums' Order of Beneficence meets every Thursday night at 7 Cottage st. All are welcome to come and learn of the object of our noble order. R. Porterfield, prest., M. A. Strickland secy.

Santa Cruz, Cal.—The Unity Spiritual Society holds meetings every Sunday at 11 a. m. and 8 p. m. at Beulah Hall (over Santa Cruz Co. Bank), Pacific Avenue. Sociable every Wednesday evening.

Salt Lake City.—Progressive Spiritualists Society meets every Sunday evening at 7:30 at the Temple of Honor Hall, Main street.

San Francisco, Cal. Circle of Harmony meets every Sunday at 11 a. m. and 8 p. m. in St. George's Hall, 1095 Market street. Mrs. F. A. Logan, president.

St. Paul, Minn. The Progressive Spiritual Society meets every Sunday, 3 p m, at Odd Fellows' Hall, corner Fifth and Wabash streets. W. J. Way, president, S. F. Miller, secretary.

St. Louis, Mo.—Ethical spiritual association meet at the hall corner Garrison ave and Olive st. Sunday at 2:30 and 7:30 p. m. Ladies' Aid every Friday afternoon at 1:30.

Washington, D. C.—The First National Association of Spiritualists meets in Grand Army Hall, 1412 Pennsylvania avenue, every Sunday, from October till June, at 11:30 a. m. and 7:30 p. m. Lyceum at 10 a. m. Geo. A. Hall, secretary.

Westboro, Mass.—The Medium's Order of Beneficence Auxiliary No. 1 meets every saturday at 3 p. m. in Henry Hall. All invited.

Worcester, Mass. The Mediums' Order of Beneficence meets the first and third Wednesday of each month at 5 Houghton st. Geo. A. Fuller, president. T. D. Johnson, secretary.

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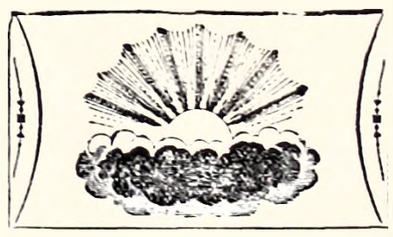

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TOPICS OF THE TIME.

CHARLES CROMWELL.

The "Review of Reviews" translates a very interesting article on the domestic and social position of women, from the "Deutche Rundschau," by Prof. C. Arendt. His pictures of the domestic and social life of Chinese women are the result of personal observation in the country, supplemented by the study of Chinese literature; but, it must be understood, it is of North China in particular that he writes, and he goes into great detail in describing the marriage customs. Woman's lot in China can not be called an enviable one. As soon as she makes her appearance in the world she is received with less joy than if she had been a son, yet the affection of the Chinese for their children is, on the whole, one of their favorable characteristics, and the little daughter does not come to much harm during the first few years of her life. Till she is about twelve years old she has much the same freedom as her brother, though she must, at the same time, undergo some training in the duties of housekeeping and in fine needle work. Her mental training is, however, greatly neglected. If we follow the Chinese girl further on her way through life we see her in sad and friendless circumstances. At the age of twelve she is banished from society, to become, as the Chinese put it, "the young girl who sits in the house," and to look forward to the day when she will be given to a husband whom she in all probability has never seen before. The marriage customs and ceremonies are very curious. When the married pair first enter their own apartments the bridegroom removes with his own hand the red silk veil in which the bride has been enveloped and he sees his wife's face for the first time. They salute each other ceremoniously before they sit down. The other women present then invite the young people to partake of food, and what is the lot of the wife after she takes up her abode in her new home? She must obey her husband and he the mother-in-law; she may not come into contact with men or the outside world; she may not go to public amusements or to the theater, and she can not read. She has to sit alone in her room while her husband entertains his guests, but she may receive her lady friends and return their visits.

* * *

The Unitarian Club of New York lately invited Col. Robert Ingersoll to listen to Judge Wright's address on "The Idea of God" and gave him an opportunity to present the positive and negative aspects of his own belief. In opening his remarks he tendered his thanks to the club for having "generosity and sense enough" to invite him to speak. It showed, he said, that there was no fear of a man simply because he did not happen to agree with them. They knew, he said, that he had no religion; not enough to last a minute; none whatever; that is, in the ordinary sense of the word. And yet this body, he laughingly said, had become so nearly civilized that they were willing to hear what he said, and he had become nearly civilized enough to be willing to say what he thought. Passing over his tribute to the great leaders of the Unitarian and Universalist movement, for want of space, permit me to condense into a few lines his religion. What is religion to him? He thinks it is all here in this world and that all our duties are right here to our fellowmen; "that the man that builds a home, marries the girl that he loves, takes good care of her, like the family, stays home at night as a general thing, pays his debts, tries to find out what he can, get all the ideas and beautiful things that his mind will hold, turns a part of his brain into a gallery of fine arts, has a host of statues there and paintings, here, has another niche devoted to music—a magnificent dome filled with winged notes that rise to glory—now the man who does that gets all he can from the great ones dead, swaps all the thoughts he can with the ones that are alive. True to the ideal that he has got here in his brain, he is what I call a religious man, because he makes the world better happier, better. He puts the dimples of joy in the cheeks of the ones he loves and lets the gods run the heaven to suit themselves." That is all the religion he has. It is to make some one happier if he can. He does not mean to take any great trouble about it; if he can do it easily, that, it seems to him, is all there is of real religion. He divides this world into two classes—the cruel and the kind—and thinks a thousand times more of the kind man than he simply does of an intelligent man. Kindness is higher than genius. He thinks more of real human nature than he does of being theologically right, because he can not understand the latter and does not think it worth talking about. "And everyone of you will die and you won't understand it, either, until after you die, at any rate. I do not know what will happen then." He is not anything. There is another ideal and to him it is a beautiful one. He characterizes it as the greatest dream that ever entered into the heart or brain of man—the dream of immortality. "It was born of human affection. It did not come to us from heaven. It was born of the human heart. And, when he who loved kissed the lips of her who was dead, there came into his heart the dream, 'We may meet again.' Let me tell you that the hope of immortality never came from any religion. That hope has helped to make religions. It has been the great oak around which have climbed the poisonous vines of superstition. That hope of immortality is the great oak." The "Christian Register," the ablest paper of the Unitarian denomination, has the following editorial on Mr. Ingersoll's address, being as fair and strong an appreciation of the justice of his position and remarks as can be had:

There are people who think that Col Ingersoll has no religion, but a reference to the abstract of his address at the New York Unitarian Club which we publish this week will show that he has, in his philosophy of life, three of the elements that are strongest in all highly developed religions—namely, hope charity and the consciousness of duty. The grim orthodoxy which Col. Ingersoll criticises lacked two of these elements. It had hope for a few but little for the race; charity for the elect, but little for the non-elect, in which the vast majority of mankind was included. Col. Ingersoll has helped to banish superstitious fears from the mind of man, yet he has not given his hope full rein. The old orthodoxy was pessimistic and Col. Ingersoll is pessimistic in his own way. He can not solve the problem of evil, of suffering, and pain any more than orthodoxy could solve it. It weakens his faith in the goodness of the universe. Immortality to him is also only a dream, though a very beautiful one. He finds the main elements of his religion, like Abou Ben Adhem, in loving and living for his fellowmen. Col. Ingersoll has broken away from the pessimism of the old orthodoxy, but he has not entered into the joy of the new trust in God and man. The elements that are most wanting in his conception of religion are the elements of reverence and faith, that reverence which made Emerson devout when most audacious; that faith which shines so beautifully in Whittier's "Eternal Goodness." He declares his respect for Theodore Parker's memory. One of the elements which made Theodore Parker a tremendous power was a sublime belief in God. Col. Ingersoll believes in man. If he had not only Parker's hatred of wrong and his recoil against superstition, but also his faith in God and the triumph of the good, he would be not only a great power to break down the old, but a power to build up the new religion in the community.

* * *

The poet laureate, Tennyson, although enjoying a salary as an employee on the civil list, on condition of writing poems on national occasions, has sold his "tribute" to the memory of the late Duke of Clarence to the "Nineteenth Century." It was cabled from London on Sunday and reads as follows:

The bridal garland falls upon the bier,
The shadow of a crown that o'er him hung
Has vanished in the shadow cast by Death;
So princely, tender, truthful, reverent, pure.
Mourn! That a world-wide Empire mourns with you,
That all the thrones are clouded by your loss,
Were slender solace. Yet be comforted:
For if this earth be ruled by Perfect Love,
Then, after His brief range of blameless days
The toll of funeral in an Angel ear
Sounds happier than the merriest marriage bell.
The face of Death is toward the Sun of Life,
His shadow darkens earth; his truer name
Is "Onward," no discordance in the roll,
And march of that Eternal Harmony
Whereto the worlds beat time, tho' faintly heard—
Until the great Hereafter mourn in hope.

With reference to Tennyson's poem on the late Duke of Clarence, says the "New York World," England need not have gone further for lines apposite to the occasion, than to those put into Capulet's mouth in Scene five, Act four, of "Romeo and Juliet," viz.:

All things that we ordained festival
Turn from their office to black funeral,
Our instruments to melancholy bells;
Our wedding cheer to a sad burial feast;
Our solemn hymns to sullen dirges change,
Our bridal flowers serve for a buried corse,
And all things change them to the contrary.

Obituary.

Miss Adeline Stevens, aged eighty-four, passed to spirit life from her home at Springfield, Ill., January 24th, in the physical and loving surrounding of her niece, Mrs. F. G. Schmitt. She was a devoted Spiritualist. The "Banner of Light," THE BETTER WAY, and "Progressive Thinker" have been to her welcome guests from their beginning. In all reformatory work she took a deep and abiding interest. The evidences of higher life to her were given to the world, and in her integrity and earnest teachings lifted the world to higher planes of usefulness. The world would be better and happier if there were more of this kind in it. As a citizen she was a friend to the poor and unfortunate. She was loved by all who knew her. In the home she reigned as a queen without a crown, the center of its light, and the soul of its virtue. The funeral services were conducted by Dr. O. K. Carr (by request). Her mortal part was laid to rest by a large concourse of relatives and friends. A FRIEND.

Passed to spirit life January 22d, David R Cutler, aged seventy-nine years, at his home in Watertown, Mich. A venerable companion survives him, but is sustained in her great loss by the knowledge that the separation is only for a brief season. With the light of faith in her eyes she exclaimed, "I shall soon go to him—he will not leave me, I know, nor would he leave us mourn." Mr. Cutler had been a firm believer in Spiritualism many years, and felt he knew something of the life awaiting him. He leaves six children, all of whom are of our faith, as also are many of his grandchildren. The writer was called upon to give the consolation of Spiritualism January 24th at the residence where relatives and friends assembled to follow the remains to their last resting place.

A. E. SHERTS.

Departed to a higher life, Mrs Fanny Marsh Thompson at her home in Florence, O., January 9th, in the eighty-sixth year of her age. She became a believer in Spiritualism in almost its beginning and was a healing medium of remarkable powers. For many years she devoted herself to this work it may be said without money or price. With all that makes a gentle, charitable, lovable character, she was richly endowed, and a large circle of friends mourn her loss. Mrs. Emma Rood Tuttle gave a song-service with recitation and Hudson Tuttle a discourse, replete with the assurance Spiritualism alone can give. * *

Andrew H. Kennedy passed to spirit life on January 21st, from his home in Joplin, Mo., aged sixty-three years. Mr. Kennedy never hesitated to express his views on Spiritualism whenever opportunity offered. He had many warm friends who will miss him. His aged wife and three children mourn his loss but his wife has comfort in the perfect knowledge of a meeting in spirit life with her husband. Many years previous to his departure he had expressed a desire to have a well known medium conduct the services at his exit to spirit life and his wish was granted. Mrs. S. C. Cowell conducted the services which were full of hope love and kindness, to both the living and the departed.

MRS. J. C. GASTON.

Mrs Olive E. Gould wife of Prof. H. Day Gould, departed for the higher life January 24th at her home in Cleveland, O. She was a woman of great firmness and decision of character unceasing in her devotion to duty, charitable and sympathetic although apparently strong she was a great sufferer. She could not accept anything on faith and demanded reason for every statement. After years of suffering her spirit freed itself from the weary body. The casket was buried in choicest flowers, the loving tribute of devoted friends. Hudson Tuttle gave the discourse. He first read the following from Mrs Staudin one of the most devoted mediums.

Oh, friend most precious is it true that thou
Art gone, or is it all a dream? My tears!
And is it wrong when I know thou art here?
Thy spirit in the future will reveal
To thy sweet children and companion dear
Thy immortality distinct and clear—
And this is our blessed privilege to know
Although our hearts may grieve and tears may flow,
I'll meet thee in a morning's clearer light
Where friendship's golden links are polished white.

Mrs. Rose, another intimate friend, handed the speaker at the last moment the following, which he read and made the text of his discourse:

The living are the only dead.
The dead live, nevermore to die,
And often when we mourn them fled
They never were so nigh.

The joys we lose are but forecast
And we shall find them all once more.
We look behind us for the past,
But lo! 'tis all before. J. C.

Passed to spirit life from his home near the city of San Bernardino, Cal., on the morning of January 7th, in the seventy-third year, after a lingering illness, Mr. William Heap. He was a native of England, an old pioneer of San Bernardino Valley of nearly forty years' standing, and for years the president of the Spiritualist society of this city. The funeral services were held in the hall owned by the Spiritualists, and was very largely attended. The services were conducted by the writer and J. D. Potter in behalf of the Spiritualist, and a short address was made by John Brown, Jr., in behalf of the Society of Pioneers, of which Brother Heap was a member. On Sunday, January 17th, memorial services were held in our hall, conducted by the writer. Mr. Brown, in behalf of the pioneers, read an interesting biographical sketch of the deceased. Brother Heap was an ardent Spiritualist and a faithful and zealous officer of the society. He leaves a large circle of children, grandchildren and friends.

ELLA WILSON MARCHANT.

Departed to a higher life, from the residence of his son, A. A. Pond, Norwalk, O., January 25th, Mr. R. Pond in the 85th year of his age. He was one of the pioneers of Northern Ohio, and always an active, energetic citizen, constantly holding some public office and doing all he could for the public weal. His honesty of doubt kept him out of the Church, yet that did not seem to react against his popularity. For the last thirty years he has been a Spiritualist, and demonstrated that it was not only enough to live by but to die by. The remains were taken to his old home in Rochester, Ohio, were a large number of his friends and neighbors had assembled, in the Baptist Church, and after the discourse by Hudson Tuttle, the remains were reverently placed by the side of those of the companion of his youth, who was taken from him a score of years ago. The closing services were very impressive. As the sexton threw down on the casket a handful of earth, Mr. Tuttle said: "We have brought home the aged patriarch, and with reverent hands deposit this poor shard of his physical body in the bosom of Mother Earth, by the side of the companion who through so many years walked by his side in the sunshine and the shadow. It is of this, and this alone, we say ashes to ashes and dust to dust. Our father, our neighbor and friend is not here. He has escaped from the broken bars and like the eagle freed, mounting above the clouds, already has begun a higher life in that splendid country where there is no night. He has borne noble, heroically, unfaltering y the burdens and responsibilities of this life; pushed his way upward through all the weary day to the summit, and gone down the western slope, until the low, slant rays and the gathering of the purple mist told of the swift coming of the evening. Then he lay down, feeling that the labors of the heated day, the journey over the dusty road was done and he could rest. The harvest was ripe, and the angel, who with inverted torch stands by the portals of life, touched him with his swift flame and he awoke, to find his dear friends with outstretched hands ready to welcome him to the shores of immortal life. * * * With this prayer: May we all be true to our highest ideals, and the angels overshadow and protect us all, father and friend from this side of life, we say good-bye. †

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TESTIMONIALS.

CHICAGO, ILL., July 24 '90.—I have just read your reproduction of Lacy's Warnings. In reproducing this book you have done the cause of Spiritualism a good service. I regard them as a grand auxiliary in our work. MOSES HULL.
MT. LEBANON, N. Y.—I am wonderfully pleased with the book. CHAS. CARTER.
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I wish to add my testimony to the earnestness, the fairness, and the thoroughness of your work. Hold "The Journal" to the same high level.—Rev. Minot J. Savage.

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It will always afford me the truest pleasure to do anything in my power to promote the influence of "The Journal" in its noble service for humanity.—Mrs. F. O. Hyzer.

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PLANETARY INTERCOURSE.

M. Camille Flammarion, in an interesting paper on "Interstellar Communication" in the "New Review," states the reason which led him to believe that we shall before very long be able to hold communication with the inhabitants of the moon and of Mars. He says:

"The idea in itself is not at all absurd, and it is, perhaps, less bold than those of the telephone, or the phonograph, or the photophone, or the kinetagraph. It was first suggested with respect to the moon. A triangle traced in luminous lines on the lunar surface, each side from twelve to fifteen kilometres long, would be visible from here by the aid of our telescopes."

It is more likely, however, that communication will be opened up with the people of Mars. Mars is only four million leagues away. It is older than the earth, smaller, lighter in weight, more quickly cooled—it is farther advanced than we in astral life, and everything leads us to believe that its intelligent races, whatever they are, are far superior to us. He even suggests that its inhabitants have already attempted to enter into communication with us. With the aid of a powerful telescope we can see anything on Mars that is not smaller than hardly or Iceland. There are certain geometrical triangulations on its surface, and "men have sometimes observed luminous points which appear placed very regularly. It is possible that these points represent mountains covered with snow. However, if our neighbors wanted to address us, they could not do better than to trace lines of this kind. The supposition is a bold one, I confess; doubtless, these cousins of the sky concern themselves about us no more than we concern ourselves about them; but, in a word, if they should do so, they could go about it in this way."

M. Flammarion is an astronomer who does not flinch from putting questions from which most scientific men recoil with horror. For instance, he says:

"May there not exist between the planetary humanities psychic lives that we do not know of yet? We stand but at the vestibule of knowledge of the universe."—Review of Reviews.

PERPETUAL MOTION.

A motor is running in the Patent Office in Washington which seems to fulfill the conditions of perpetual motion. Perpetual motion is said to exist in a machine that "when once started will continue to run until worn out." This machine operates by the power given out in different expansions of metal under varying conditions, and is so small and carefully constructed that if there is absolutely no change in the temperature of the room it would run, when once started, thirty-eight days before stopping. If it were possible to put it in some place for this length of time, as the center of the earth, where the temperature would be constant, it would stop, so it does not fulfill the conditions of perpetual motion; but that can not be done where the machine now is, so it has run a great many years without stopping, and probably will continue to run until it wears out.—The Industrial World.

THE KING OF HEAVEN.

Long years ago, in times so remote that history does not fix the epoch, a dreadful war was raged by the King of Scotland, who, elated by his successes, sent for his prime minister, Lord Alexander,

"Well, Sandy," said he, "Is there ne'er a king we canna cohiuer noo?"

"An' may it please your Majesty, I ken o' a king that your Majesty canna vanquish."

"And who is he, Sandy?"

Lord Alexander, reverently looking up, said: "The King o' Heaven."

"The king o' whur, Sandy?"

"The King o' Heaven."

The Scottish king did not understand, but was unwilling to exhibit any ignorance.

"Just gang your ways, Sandy, and tell the King o' Heaven to gi'e up his dominions or I'll come mysel' and ding him oot o' them; and mind, Sandy, you dinna come back to us until ye hae dune oor bidden."

Lord Alexander retired much perplexed, but met a priest, and, re-assured, returned and presented himself.

"Well, Sandy," said the king, "hae ye seen the King o' Heaven, and what says he to oor bidden?"

"An' it may please your Majesty, I hae seen ane of his accredited ministers."

"Well, and what says he?"

"He says your Majesty may e'en hae his kingdom for the asking o' it.

"Was he ane civil? said the king, warming to magnanimity. "Just gang your ways back, Sandy, and tell the King o' Heaven that for his civility the deil a Scotchman shall set foot in his kingdom."—The Agnostic Journal.

He who sincerely and truly measures others by himself obeys that law naturally imprinted in his bosom which dictates to him not to do to others what he would not they should do to him, and whatsoever things he would that men should do to him to do even the same to them.—Confucius.

SAW HIS SPIRIT

"La Nueva Era," Guadalajara in Mexico, which is not a Spiritualist publication, gives the particulars of a remarkable manifestation which has taken place at the ranchu of Milpillas, in the jurisdiction of Tepic and it we were itself for doing so on the ground that the accuracy of the statement is attested by numerous trustworthy persons. It appears that a certain cattle dealer, named Manuel Izas, was in the habit of making journeys down to the coast for the purpose of buying stock, and on such occasions used to call at the ranchu, which was the residence of his niece, Secundina Izas. One day when she was standing in the market place of the neighboring town, conversing with a friend, she saw her uncle approach. She asked him to accompany her home, but he excused himself, saying that he had a long journey before him, and many commissions to fulfil, besides which he had his last will and testament to prepare, which startled his niece, who asked him if he was ill. He said "No," but added that no one could foresee the future. Still declining the hospitality offered by his niece, he took his departure, at about the hour of eight in the evening. Secundina returned home much disquieted in her mind, and told her family of what had occurred, and the anxiety his words had occasioned her. Next morning she sent a messenger over to her uncle's to apprise his family of what had happened, and was thunderstruck on learning, when the messenger returned, that her uncle had never left home on the day previous, but had been seized with intermittent fever, and had died about seven o'clock in the evening. Secundina is a good Catholic, and those who authenticate her narrative are also orthodox believers.

Manuel Izas was evidently unaware, at the time of his interview with his niece, of the fact that he had passed out of the body, and his thoughts were still running on worldly matters, while the consciousness that he had been ill would explain his anxiety to make his will, which he had presumedly neglected to execute.

THE BETTER WAY, combining cheapness and excellence is now the best Spiritualist paper in the world for the price. Just see, too, what a feast is furnished each week for only a little over a cent. The paper is sent on trial three months for 25 cents.

Council Bluffs, Ia.

Professor Wm. Lockwood, of Wisconsin, has just closed a course of fifteen scientific lectures given before the liberal element of this city, and at the conclusion of the Sunday discourse the following resolutions were unanimously passed by an enthusiastic rising vote of the entire audience:

Resolved, That this society and those who have enjoyed the opportunity to hear Professor Lockwood's lectures consider it not only a duty but a privilege to express our hearty, earnest, and unreserved appreciation of these instructive, delightful and highly valuable discourses.

Resolved, That we regard him eminently and peculiarly fitted to present this new philosophy and proofs of continued existence, based on scientific data. He carries forward the molecular theory as accepted by modern physicists in explanation of the various phenomena of psychometry, psychology, and thought-transference, and points out clearly and forcibly the analogies that exist between these phenomena and those obtaining in physical nature, as in color and sound-motion, in the photographic art, in the telegraph, telephone, and phonograph. Being an original investigator and discoverer in this line of thought, by his enthusiastic manner, and by apt illustrations he captivates and carries with him the popular hearer, and never fails to deeply interest the scientific mind.

Resolved, That we consider Mr. Lockwood a psychic of high order, who, in full trance, answers questions given by the audience in a ready, concise and scientific manner.

Resolved, That by their kind, courteous, and affable hearts, they have won many friends while here who regret to have them leave, and will warmly welcome them back, and most heartily commend them to all Spiritualist Societies and friends of liberal thought, who may have the opportunity to secure their valuable services.

Resolved, That the secretary present Professor Lockwood with a copy of these resolutions, and request their publication in THE BETTER WAY and "Progressive Thinker."

HUGH BROWN, Pres't.
C. C. CHAMBERLIN, Sec'y,
First Spiritual Society.

Quincy, Mass.

J. P. Thornlyke, trance medium, of Haverhill, occupied our platform afternoon and evening of January 24th and 31st. His subjects were treated in an able, earnest manner, giving satisfaction to the majority of his hearers. With all the various criticisms his radical discourses naturally called forth, all must admit his clear logic and fearless expounding of the same. S. A. M., Sec'y.

Springfield, Mo.

Professor J. M. Allen continued his labors with the Springfield Society through the last month, making the fourth month under present engagement. A unanimous vote of thanks was passed at the close for his very efficient services, as inspirational speaker, platform test medium, and vocalist.

Mrs. M. T. Allen has lectured with excellent success during the month in Des Moines, Iowa, and vicinity. COR.

The World's Columbian Exposition.

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Anthony Comstock will soon insist upon it that only dressed beef shall appear in the market.—Texas Siftings.

THE BETTER WAY being the cheapest Spiritualist paper published and the avenue for the best and leading minds to express their thoughts, it should be read in every family circle. It will be sent on trial three months for 25 cents.

PUNGENT PARAGRAPHS.

Some are under the age of a political party may be used by its enemies.—Texas Siftings.

***

If some men could only be convinced that it pays to be good, they could not be kept out of the church with a gun.—Rams Horn.

***

Religion is something like a fine lunch, sometimes. A man knows it does not agree, but pays a fine to indulge in the habit.—N. Y. Herald.

***

A clergyman who did not exactly hit it off with his congregation at last applied for and received the appointment of chaplain to a large penitentiary. He preached a farewell sermon from the text, "I go to prepare a place for you so that where I am ye may be also."—London Society Journal.

***

According to the "Institutes of Manu," a Hindoo work, he who does not willingly inflict pain upon any creature but seeks the good of all natural beings enjoys bliss without end. In this work, as in the case of the Bible, it is impossible to affix the date, but the precept is good and antedates the bible many centuries.

***

PERSONALITY.

Solomon Goldstein—Benjamin, put der clothyman a sign in der window und make a sign your specialty. I see dere a goin to be a convention here.

Benjamin—It's a mistake, fader. It's der Grand Army vot's comin.

Solomon Goldstein—All right, my poy, sew grand army buttons on der coat und hang out a gouble of flags.

***

Rejoice, ye mothers, all rejoice!
Let your hearts with rapture swell,
The Church has decreed
There's no more need
For your darlings to go to hell! M. G.

***

RIVAL CORRESPONDENTS.

First Correspondent of the "Society Journal"—Ah! my correspondence is longer than yours this week.

Second ditto—But mine has more in it.

First C.—And what's that?

Second C.—Well, I've mentioned the important fact that Mrs. Goodnature has given our Ladies' Aid a washpan and several odd cups and saucers.

***

RIVAL JOURNALISTS.

First Newspaper Reader—What is your paper?

Second Newspaper Reader—The "Firmament."

First N. R.—It won't compare with the "Solar System."

Second N. R.—Bah! The "Solar" didn't give any details about Peffer's whiskers being trimmed.

First N. R.—Yes, but it announced exclusively Blaine's Turkish bath last night.—Life.

***

A BETTER WAY.

Oh, that all should be posted
In these fast fleeting days
How to lessen life's burdens
In many, many ways.
One is to be kind
And let in some ray
To gladden hearts careworn
From day unto day.
Some hearts are so heavy,
Who knows but you may
By kind words and action
Illumine their way.
So be not complaining
But strive on each day
To find if there isn't
A much better way.
It is worth the trial,
At least we will say,
And all should be searching
For the fair "Better Way."

—E. A. York.

***

NEW POLICE REGULATIONS.

Applicants to go on the "force" must be able to locate a saloon on scent. Must be on friendly terms with all stationary peanut stands. Must be able to divine the nature of a row and direct his footsteps accordingly. Must be a Republican or Democrat according to circumstances. Must evade the saloons that defy the Sunday or midnight closing laws. Must never pay for drinks while on duty—it being against the dignity of the order. Must be friendly with the politicians of the day and wink knowingly when anything disparaging is said of another. Be polite to the ladies, and never hit a man when someone is looking on—these two virtues inviting popularity. Never present a recommendation of having been loyal to a party—such being hurtful to the order during an election campaign.—Extract from the minutes of the Star Club Trust.

***

Fire your guns into the camp of Old Theology and the bullets will rebound upon you; but unfurl the glorious banner of Spirit Return and the enemy will

Fold their tents like the Arabs,
And as silently steal away.

—W. F. Heath.

***

Under an article on "Worthy Men in Politics" the "Washington Star" gives the following list of those who were in Congress before and at thirty, and all prominent in the arena of worldly honors: Alexander Hamilton, John Randolph, James Madison, Henry A. Wise, Daniel Webster, John C. Calhoun, William C. Johnston, Wm. Kelly, Fernando Wood, G. A. Grow, George A. Pond, John C. Breckenridge, and Caleb Cushing. Those under thirty-five were: Thomas Jefferson, Henry Clay, Nathaniel Macon, Steve Dorsey, Andrew Johnson, Roscoe Conklin, Hannibal Hamlin, Schuyler Colfax, Justice Lamar, and Jas. G. Blaine. Under forty were Tom Benton, John Quincy Adams, John Tyler, R. C. Wiuthrop, Charles Sumner, and Abraham Lincoln.

***

A STUDY IN HEADS.

"Who is that insignificant, slant-headed, little duffer there, talking with the man with the leonine head?"

"He's Backyard Stripling, the famous storyteller. The man with the fine head is Jingleberry, author of 'Forty Ways of Preparing Buckwheat Batter.'"—Puck.

***

IN THE "GIFT ENTERPRISE" OFFICE.

Stranger—Who is that blustering man who is ordering everybody about?

Clerk (trembling)—That is the business manager.

Stranger—And who is that meek little man sneaking up the stairs?

Clerk (loftily)—Him? Why that's only the editor-in-chief.—Brooklyn Eagle.

***

Fighting Editor—Now, that the cruel war with Chili is over, what next?

Managing Editor—Well, there's heresy; it's always with us. Reduce your surplus ammunition on the heretics.—Springfield Union.

***

Shiver—This is one of those Masonic rooms, isn't it?

Mrs. Defrees—What do you mean, sir?

Shiver—It never gets above thirty-three degrees.—Puck.

MOVEMENTS OF MEDIUMS.

Judge A. H. Dailey speaks at Conservatory Hall, Boston, this month.

Mrs. Carrie Young lectures in Watertown, N. Y., the month of February.

Dr. George A. Fuller may be addressed at 5 Houghton street, Worcester, Mass.

Mrs. Helen Lauer may be addressed for lecturing at 1 West Chester Park, Boston.

Leo M. Brooks may be addressed for lecture engagements at 31 Lawrence street, Elgin, Ill.

Mrs. Maggie Gaffney may be addressed at 224 East Main street, Fayetteville, Ark., until further notice.

Hugh B. Moore, trumpet and slate-writing medium, is at present located at 1[illegible] East Main street, Columbus, O.

Mrs. Ida Moore, materializing medium, has returned to Cleveland, O., and can be addressed at [illegible] Euclid Avenue.

F. C. Mills will answer calls to lecture anywhere in Washington, Oregon or California. Address P. O. box [illegible], Edmonds, Snohomish Co., Wash.

Mrs. Nellie A. Slade can be addressed for winter engagements at 176 Fifteenth street, Detroit, Mich., trance and inspirational speaker. Terms reasonable.

Moore and Mattie L. Hull speak and sing for the Spiritualist Society in St. Louis this month. They can be addressed at [illegible] Franklin Avenue, St. Louis, Mo.

Dr. C. T. H. Benton, trance inspirational speaker, can be addressed for future engagements at 171 Eaton street, Peoria, Ill. Will also attend funerals.

Mr. Carlyle Petersilea has decided to enter the lecture field. He is an accomplished pianist and brilliant writer. Address, 62 Boylston street, Boston, Mass.

Miss A. E. Sheets may be addressed Grand Ledge, Mich., P.O. Box, 933, by parties wishing to engage the services of an inspirational speaker. Will attend funerals.

Myra E. Paine, of Painesville, O., the well-known lecturer and author, is open for engagements to serve spiritual societies. Address as above.

Frank T. Ripley, lecturer and platform test-medium, will start for Boston, Mass., April 2d next. He would like engagements en route. Address 123 West Fourth Street, St. Paul, Minn.

Hon. Sidney Dean, of Warren, R. I., is open for engagements this month. He will speak in Lynn and Haverhill during March, and in Berkeley Hall, Boston, during April. He will deliver the anniversary address in Lynn, April 3d.

Willard J. Hull speaks February in Norwich Conn., March and April in Cincinnati, O. Is open for engagements for May and June, also for campmeeting work during the forth coming summer. Will answer calls for week-day lectures. Address 7 Thames Street, Norwich, Conn.

Geo. W. Walrond, of Port Erie, Canada, trance lecturer, clairvoyant, and magnetic healer, who came to this country about three years ago, is about to re-enter the spiritual ranks as a trance lecturer and will be open to engagements after February 1st.

G. W. Kates and wife will resume active platform labor in February before the First Association of Philadelphia. During March at Pittsburg, Pa. They desire correspondence for spring and summer months. Address 2234 Frankford Avenue, Philadelphia, Pa.

Mrs. Ida P. A. Whitlock speaks February 14th at Providence, February 21st at Lowell, Mass., February 28th at Malden, Mass. She has April 3d and May 1st disengaged and would like to fill them. Address Madison Park Hotel, Sterling Street, Boston, Mass.

Mr. and Mrs. Lillie are located for the months of January and February at 468 Baymiller Street, Cincinnati, O. Mrs. Lillie will answer calls for week-day evening discourses, or to attend funerals. Mr. Lillie will accompany her and furnish music on such occasions. Their Sunday work is with the Union Society of Spiritualists of Cincinnati.

Oscar A. Edgerly's engagements for the near future are as follows: February with the Spiritual Society of Buffalo, N. Y.; March and April with the Independent Spiritual and Psychical Society of St. Paul, Minn. He would like to make an engagement for June with an eastern society, and will also accept campmeeting engagements. Home address, 52 Washington St., Newburyport, Mass.

Lyman C. Howe speaks in Indianapolis during March; in St. Louis the Sundays of April, and Duluth, Minn., the Sundays of May and June. His time for camp work is engaged from July 23d to 29th at Cassadaga, and from July 30th to August 5th at Haslett Park, Mich.; August 6th to 12th at Mantua Station, Ohio; and August 20th to 26th, Ashley, Ohio.

Edgar W. Emerson has the following engagements for February and March: February 7, Lynn, Mass.; February 14th, Haverhill, Mass.; February 21st and 28th, New Bedford, Mass.; March 6th, 13th, and 20th, Berkely Hall, Boston, afternoons; and Cambridgeport, Mass., evenings: March 27th, Providence, R. I.; March 31st, The Boston Spiritual Temple, Berkeley Hall, Boston.

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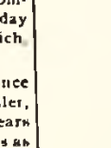

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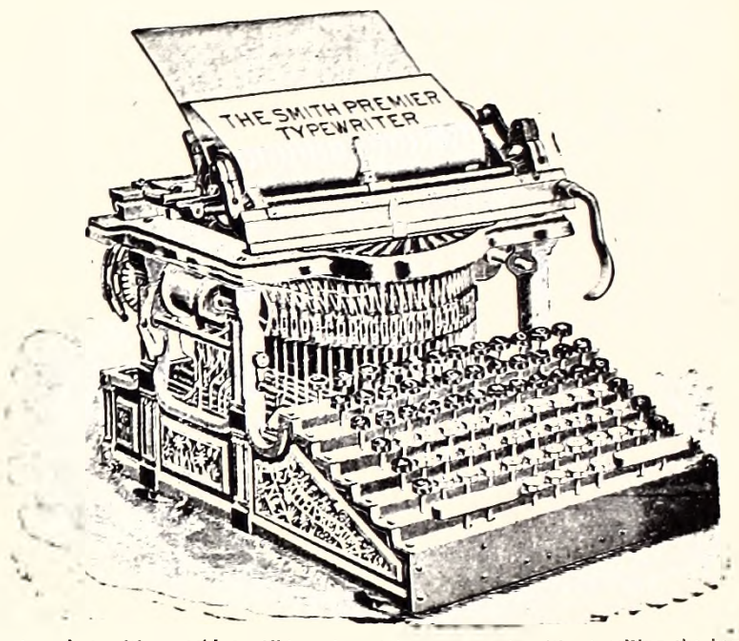

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